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The Thunder Bay Historical Society

Tenth Annual Report

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PAPERS OF 1919

The Thunder Bay Historical Society

TENTH ANNUAL REPORT

Papers of 1919

The Thunder Bay Historical Society

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Peter McKellar

PRESIDENT OF THE HISTORICAL SOCIETY

Annual Address, 1919

BY THE PRESIDENT, DR. V

Fellow Members Ladies and Gentlemen

I am pleased to meet again to celebrate the Eleventh Annual Anniversary of the Society. During the last five years the world has passed through the most fearful crisis known in history. The Chosen Race were early on the battle field and, in turned out, over stepped their tyranny was overthrown and Freedom ruled triumphant. We have much reason to be proud of the achievements of our women, a heroic and the bravery of our men on the battlefield. The record of the war and been magnificent of much trouble, but I hope and trust that when the Court of the League of Nations is consummated that trouble will be relieved and gone. We've cause for again to come.

The Canadian Car & Foundry Company contracted with a British Columbia firm to be a steel boat, Kingsley to carry freight for the Pacific trade. It was beautifully finished for passengers I was completed early in November and sailed for Halifax on the 18th. Leave on it was to come through the Panama Canal, and on to its destination, Vancouver.

I am pleased that the Mr. academic has not censored again this year as was feared by many

We were not the Fur Traders' ablest all, said it. We are now planning to raise money to publish the "Pioneer Directory, and means left to keep up the environments of the tablet, for which we are so interest at this time. The Mouse the War" street may deter the center for a time.

I am sorry that it falls on me to record the death of the late Miss Sadie Dobie, one of our faithful workers. The many valuable papers from her hand, at pinching in our minutes, truly testify to her devotion and merit.

A few important papers will appear in this number, to the writers of which, including Miss M J L. Blake, I wish to extend my sincere thanks. I also wish to remember our other faithful members, who continue to do good work.

Yours,

PETER McKELLAR.

MISS M. J. L. BLACK
SECRETARY TREASURER

Secretary-Treasurer's Report

MISS M. I. L. BLACK

Receipts.

Oct. 1 1918.	
Balance on hand	$ 31.25
Government grant	100.00
Membership fees	20.00
Members in monument Fund	153.00
	$304.25

Disbursements

Payment on monument fund	$200.00
Printing notices	42.35
Affiliation fee with Historic Landmarks Association	5.00
Oct. 1 1919, balance in bank	.87
	$293.22

Meetings were held on the following dates

Sept. 27 Mr P McKelvie Reasons of history of our society

Feb 7—A report of finding some old letters

Mch. 7—Mrs F. E. Cockrell, Indian Life. Major W J Hamilton, Tyree.

April—Miss Eugenia Hobbes, The Sweet Mission.

Oct. 31—Dr H B Oliver The 1918 Influenza Epidemic.

M. I. L. BLACK,
Secty-Treas.

E. B. OLIVER, M. O. H.

The Influenza Epidemic of 1918-19

By HOWARD S. OLIVER, M. O. H.

In presenting a short history of the epidemic of Influenza of last year, it seems to me that it might be referable, for purposes of comparison and for enlightenment regarding the disease, to review briefly the history of our colebrities

It is necessary that one should be certain the ordinary "La Grippe with Influenza Waybe they are virtually one and the same disease the former is also more prone to sporadic cases and the latter is confined to the epidemic form. It is, of course, with the latter that we are dealing here.

Epidemics have been recognized since the 18th century. There is no doubt that they existed long before that, but were not then recognized as Influenza

During the last century pandemics occurred in 1830-31, 1836-37, 1847-48, 1889-90 This last one cited above became an old fan one at that year in the far east and rapidly extended to the west Apparently in neither the 19th century or 1920-19 or that of 1889 was any one in the world free.

The epidemic of which I write started Canada in May 1918 and gradually travelled west This first cases of the disease were reported in Fort William on the 5th day of October 1918.

They were members of the Canada Car Co. and lived in the Algonquin Hotel. The two had just recently come from Montreal, where the disease was prevalent. They were removed to the McKellar Hospital where they were placed in an isolated ward.

As the months continued to increase, I got in touch With Dr C. N. Lavell M. O. H. of Port Arthur and we discussed the advisability of taking measures to endeavor to lessen the incidence of the disease

On 7th day October 1918 a joint meeting of the boards of Health of Port William and Port Arthur was held in the Council Chambers, Port Arthur. All members were present

Mr J. E. Lumley was elected to the chair

The joint meeting passed resolutions drawing the attention of the Inhabitants to the point that the disease was spread by the cough, and that people should avoid crowds, coming together places and prohibiting gatherings, accompanying Drs. Oliver and Lavell to hasten a compulsive masking with even a reportable disease, and asking for co-operation of the managers of the Street Railway Ship Yards and Car Works to help prevent over-crowding on the street cars.

The early day, October 19th a staff of volunteer nurses to assist under the Ontario Volunteer Health Auxiliary the organization of a local branch being contemplated

It might say that previous to this I had addressed the nursing division of the St. John Ambulance Brigade on the work that might have to be done. Later I called the whole Brigade together and addressed them on influenza, going into great detail in history of epidemics, treatment and the like and

The branch of the auxiliary was formed with Mrs Peto Grace Dillon Lake as outlined by Dr McCullough Chief of Officer of Ontario. Three hundred volunteers on the 22nd, third and 24th. A great response was made to the call for volunteers

I was asked also to be at meetings of the board of education and separate school board after discussing the advisability of closing schools, both boards voted to remain open. Nurses were employed to visit the schools.

On Sunday 27th, the cases were on the increase M. Cowell, of the McKellar Hospital and the Mother Superior of the St. Joseph's school appealed to me for help. The only way I could obtain it was by closing the schools, which I did to enable the nurses and teachers. They in turn responded to the call. In fact,

ease of the fine features of the flesh was the work done by the school teachers and others who volunteered

At the opening of the joint hospital of health, the disease as yet have seen was mumps remarkable. One cases were reported from October 31st. A case of leading fifty cases as the number appearing before that date.

The first death occurred on October 30th, 1918.

The closure of the epidemic was reached at Stockholm on 11th November, once reported.

The board of health met frequently during the weeks at the epidemic and summarized the deal with such emergency as it arose.

An emergency hospital was opened in the basement of the Public Library and crowds came promptly over from the MacCosbie Hospital. Other beds were gotten ready but practically were not needed.

A nurse kitchen was opened at the Central School from which nourishing dishes of all kinds were sent to the various parts of the city

What complicated the situation was that Gospel Power broke out both in the McKellar Hospital and in the St. Joseph's Maternity School, where two hundred children were ill with the flu. In all, thirteen cases of scarlet fever occurred in the school and nine at the MacCosbie Hospital An nurse was called to the isolation hospital and all cases from the school and hospital were sent there. These cases were mild in this there being no deaths.

It is worthy of note that the greatest number of flu cases occurred in families that were in the best sanitary condition. The ventilation was often poor or else there was none. The floors were dirty the females were not clean of body and the appearance of the house in general often showed that no attempt had been made to carry out the first principle of personal and household hygiene. Naturally these were not advised and nature acted as she did.

Statistics which follow show that Fort William came in the city for troublesome offer cases too late.

STATISTICS—INFLUENZA DEATHS

Month	Under 1 yr.	1 to 5 yrs.	5 to 10 yrs.	10 to 20 yrs.	20 to 30 yrs.	30 to 40 yrs.	40 to 50 yrs.	50 yrs. and over	Total
Total deaths attributing	29	46	9	9	4	15	4	36	17
Non-residents									2
Dead born	25	19	1	1		5	17	7	4
Non-residents Deaths of women not reported here		2				1			35
Deaths by Months	Oct. 4	Nov. 64	Dec. 10	Jan. 6	Feb. 2	Mar. 5	April 4	Total 125	

The death rate taking the number of cases reported 1916, is 12.46 per cent for all deaths here and 8.75 for resident cases. It is my personal opinion that for every case reported there were three or four that were not reported so that the real death rate would be nearer 3 per cent or 4 per cent.

There were Four Hundred and twenty-three patients admitted to the McKellar General Hospital up to November 30th. There were sixty-six deaths. The statistics of those that died were in the age line less than those days

MISS E. ROBIN

The Founding of Fort William Mission and the Jesuit Missionaries

By EUGENE ROSSI

The founding of Fort William Mission on the bank of the Kaministiquia river dates back to 1849, on the arrival here of the two Jesuit Missionaries, Fathers Pie Mori and John Pierre Choné.

Fort William had been named from among rival trading posts as a Fort and had been the starting point of the voyageurs en route to the Far West, as early as 1679, on Lake had established a trading post known, Pierre Fort Rum, as the commercial gateway of the Great West into a history extending many years back.

The island had formed a wonder at the first arrival of the Jesuit Missionaries to establish a Mission among Christianize the Pagan Indians here, when it is learned in the readers of Gandidas history that the Jesuits had founded Missions and labored among the different tribes of Indians on the Great Lakes early in the 17th century but there were obstacles, which had to be overcome and which proved numerous as the pioneer days of Canada, which undoubtedly rewarded the progress of Missionary activities when Cure certa remains, the Chronicles tell us the Missionaries were two fearless some posts were left vacant in order to Friends in France, the writes that Missions are getting at and could be we are in dire need of Apostolic laborers.

Before continuing my narrative of the Fort William Mission it may be of interest to me to recapitulate briefly a few instances on the Jesuit Missionary above in Canada before their arrival at Fort William to establish a permanent mission to tackle a belief glance here, will be seen in fact of what parts the work of evangelization has all too frequently proved

The first Jesuits to set foot on Canadian soil were Fathers Pierre Biard and Emmanuel Massé who arrived at Port Royal on the head of May 1611. They had come from France to evangelize the Indian tribes of Acadia. After three years of apostolic labors among the Abenakis in Acadia, trouble arose with the English brother Argall and was severely wounded in the shoulder and the Jesuits went back to France in 1616

In 1625 however, another detachment of Jesuit Missionaries, Fathers Charles Lalemant, Pierre Marie Masse and Jean de Brebeuf arrived at Quebec and proceeded immediately received by the Recollets They built a modest establishment at that where Lalemant had erected a fort in 1626-28. In soon after his arrival, Father de Brebeuf had gone up the Huron country where he was later brutally murdered by the Iroquois in 1649.

The Jesuits at Quebec were extremely hampered in their missions when Quebec was taken by in Kertk, and in 1629 the Jesuits were again compelled to return to France.

Canada was once more restored to the French and the Jesuits returned in 1632. They founded colleges at quebec in 1635. They established centers along the St. Lawrence and other French posts in Canada but they great setbacks were the consequent of the Pagan Indians The Father-in-law Jean Brebeuf in convert the Indians on that work their hearts were set on the fur trade proved very unfavorable to Christians. Hated the rapids, diseases, famines were not imposed themselves to the treacherous Iroquois. Before the death of these faithful three a few enduring outposts missions and institutions at the heads of the Pagan Indians

Ready to follow the wonderful tribes through forest, they had established their basis among the Fathers-in-law of Lake St. John in the Huron and Iroquois countries on the shores of lakes Huron, Michigan and Superior Here on the shores of these great lakes we find the noted Jesuit missionary and explorer Father Jacques

Marquette, and many others whose names stand forth conspicuous in Canadian annals.

The chronicler tells us, "It is a wonderful narrative," "Pères Apostolic men went forth into the most distant recesses of the vast territory and brought salvation and life to the throne of supplicating suppliants and heretofore Incredible carried the fruits of the Gospel to its remotest tribes." Mr. Kip, a Protestant historian says: "Their lives were made up of trudging days of toil and hardship and sacrifice.

After the disaster of the golden age of Christian martyrs of the French regime, of Pierre Daily twelve or thirteen remained in Canada from their long and trying sacrifices. Of China, four remained in Japan, two at Hurricane, and six or seven in the Missions.

As years passed on death claimed those few summer whom were Fathers Du Peron and Chaumonot. Father Chaumonot, the last survivor of these died in Quebec in 1693. Father de Lamberville died a few years before.

With the death of Father de Lamberville that bread who marked the Western Outlook on the Great Lakes the Jesuits Apostolic labours on the north of the Huron ceased.

The Mysterious situation on the north waters by the Europeans passed on their way to the west were from time to time visited by a passing missionary, but many of the more remote tribes, who had never seen Christians, passed on into oblivion or during the years or neglect or ignorance. It was not until the middle of the 19th century that the Apostle crusaded from France re-manned their missionary work on the Great Lakes.

In 1838 at the urgent request of Monseigneur Bourget Bishop of Montreal, the Sulpicis returned to Canada. Among the new recruits was Father Pontbriand de Rangeal, who later came to the Far West as mission. The new arrivals opened a mission in Canada, and into by this college most those and who missions teach ing preaching and evangelizing as before. Evangelizing the Indians in the remote corners of the empire, driven there by the progress of the Pontbriand.

It may be noted here, that it was also at the urgent appeal of Bishop Bourget of Montreal that the Grey Sisters arrived at Montreal in 1844. They had come from France to labour by the Canadian missions, especially the Red River colony and the far West. It was by the Grey Sisters Cache that the young novitiate, Alexander Taché passed through. Fort Williams in 1846, and later became Archbishop of St. Boniface.

In 1830 the Abbe Proulx had visited the Lake of Coaldd and had established a Church like Missions, but the work languished for a number for an assistancy, accordingly an appeal was made to Quebec and brought in 1844 Father Chiral.

In the summer of 1844, a number of Indians from the Lake of the Woods discovered on the shores of Lake Superior. The Jesuit Fathers were then contemplating the founding of a new mission, and when in fact, encountered two years later by Father Chiral at Grand Portage on Pigeon River, and that same year, 1846, Father Pierrot in Sault Ste. Chiral arrived at Fort William and founded a permanent mission here.

Father Pierrot made his sojourn at Fort William and labored among the Indians here. Father Chiral sought the Indians at Pigeon River. His work from here to write, in his part, consisted of visiting Indians as the lakes along the lake and shore-about a monthly tour by our the noble huts along the shores or the islands of the Lakes, a strange life a wandering tribes of the wilds border on the shore.

When after the months of long tramps, enduring hardships and privations, he returned to his Mission, fatigued but happy for his efforts and he here had rest from his work. Father Chiral found repose with Father Pierrot under the humble roof of the Mission residence, were the two missionaries found their trials and consolations. It may have cost the missionaries more a sang to penetrate the recesses of nature in the savage wilds of pioneer days records from comfort and civilization but the life of a missionary imposes sacrifices

which are borne cheerfully in his heart of love for the glory of God.

The little chapel at the Roman Catholic Conception, Fort William, was very humble. An Indian hut served as chapel, vigilance assigned to the neighboring forests, not far removed from the site of our present Presbyterian city when sawing brought back the lumbers from their winter's haul, a few tents pitched on the shores of Thunder Bay was all the fixed accompaniment to the cares of the Jesuit Missionary.

Three years had elapsed since the arrival of the two missionaries. Father Proulx had left the Fathers Choul had an painful opposition combat but his natural reluctance to loom greater Three years of unremitting toil and devotion on the part of Father Proulx had not succeeded in conquering the obstinacy of the Indians at Fort William, who, with a few exceptions, still persisted in their paganism. They would not accept the white man's religion. What these difficulties. Father Proulx found others in his trials, at the very outset

Missionary Father Choul as at least had many struggles as an old chief any given to all the superstitions of his tribe, had been converted to Christianity an unhappy wandering Indian finally had found happiness in the practice of religion a writer and the Ojibway daughter followed Father Choul to the Mission where their child lived a space and the little chapel. Several months of fighting had wearied him with grief and had begged him to return soon and teach them how to pray

One evening a little sailboat, in one of their wanderings about the bay, drew out on the shores of Thunder Bay and with the last rays of the setting sun to the distant beaches had his reading the ceremonies of their journey. They moved this old, one of the Fathers relates. They declared the great God and neglected namely of nations on the shores of Thunder Bay There by so much impossible journey at least time of the day to his most neglect of the Great Lakes to the three acres of that district.

It was the last time perhaps that Father Choul heard upon this season. He was leaving on the morrow—would he ever return? He knew not. The apostolic journeys were so full of danger

Before his departure the two apostles met again discussed the situation to the conversion of the Indians at the Mission their obstinacy in their paganism.

I have tempted all, confided Father Proulx, A few exceptions had given consolations, but their have refused to their second life and primitive state. The Great Spirit will cause their children to perish. The white man will turn our children they say, "if he accept the white man's prayer" does the Black robe wish us to die that he may go to possess the fertile

Black robe sometimes said to that the disorders ensued through name of the traders, their superstitions and their duties, and they acted Father Proulx, can we compare with rebellion

Father Choul replied encouragingly, the true missionary must, at times in it his decision. Confidence which is arrogance of difficulty be invoked calmly God's Providence "We shall conquer Father Choul's words seemed prophetic. Several weeks elapsed and the two began all their little Mission A few Pagans attended but continued to refuse the ministry at the Fathers chapel others who did not dare to openly refused to see his missionary because more forcibly overcome by grace, they were to be instructed.

Yet, despite all these discouraging facts, no failure were by no means experienced. Week by week still more joined new ones and conversions. Every attempts to the conversion of the Indians, Father Proulx labored on

Time apparently came the appointment of Father Choul as Superior of the Mission, for in 1852 Father Beaudoin de Beaupre arrived at Fort William to take charge of Father Choul's eventful mission in the district and vicinity of Fort William Father de Beaupre, who had arrived from France in 1841, had

laboured among the Indians at Manitoulin Island and other parts of Lake Huron, in company with Father Chazal, previous to Father Chiniquy's arrival at Fort William. The journey to Fort William was still a difficult one and occupied many days.

A further complication was also on the way to Fort William, and not intended by the Jesuits in organizing expedition who had to wait several months at the Sault for an opportunity to resume the journey to Fort William.

The ship which Father de Rampart encountered stranded while on the northeast coast of Lake Michigan. The region was still a wilderness with no regular communication and the entire world inhabited only by the Ojibway Indians. Legend has it that Father de Rampart, his two companions and their guides and interpreter had shipwrecked.

There were still hostilities there with the Sioux of the Mississippi and were Father du Rampart's companions sent to the Sioux land at Fort William, according to the Chief Peau de Chat.

In the midst of these troublesome times a canoe was accidently stranded. The resistance was still very primitive, being chief transportation by and canoe, pemmican at rare intervals.

From accounts of the missionaries we get a glimpse of Father de Rampart's misadventure. While in the midst of his new adventure at Fort. We read in 1853 of a visit to 1854-55.

Some of the pioneer fur farms still remember Father de Rampart during the last years of his last residence in Fort William, during which he was superio

Many remarkable circumstances accompanied Father de Rampart's journeys in this district, but I shall mention only a few which will serve to show his rare qualities of endurance and courage during his long laborious, able journeys alone, with no one but the Divine Master to witness the rude scenes he journeys.

The missionary visited on foot or in a canoe, a then area of 36 miles. And to this the exceptions to the interior at Savanne (9 miles) at Lake Nipigon (100 miles) Long Lake (150 miles north) And north he went to Lake Nepigon and encountered the Indian Missionaries. He visited Grand Portage on Pigeon River. It is said that the Indians do not hesitate to call a missionary under the slightest pretext once were it from a distance of 900 miles

Some day while en route in one of his missions, probably towards Nipigon, he was tired out that an Indian was dying from the effects of an encounter he had had with a Sioux. He had benefited Father de Rampart went alone in a canoe to see him. On the other Representation and what he received to our Mass. At 11 a. m. he came across a short distance from the shore; he swam ashore pushing the canoe before him. At this time he had his Original Ordinaries, he entered the forest and after a few minutes walk he was beside the sick man. Finding the Indian on poor, no doubt, he entered without having taken a morsel of food. The missionary then went back to the shore where he had left his canoe a few minutes before he returned with his under it for a short time to consecrate the following morning Having Only the calamity had had caused the loss of his utensils and a guide. He returned shortly paddle on those and more freely after and took up a Mr Fidlayson exhausted from his long fast and fatigue. Great was the astonish of those who witnessed to greet him as they saw him land. Father and pas a words to speak in broken a an after some talked, broke prepared and given a small quantities.

Without further to speak to Mr Fidlayson, who writes himself, and related this incident to Father Chazal at the Mission. It is a word of this would have been known to Father du Rampart carefully recorded and whose utmost made known the most details of the hardships and sufferings he endured owing to these them to have been observed. One solid wishes exciting returning from Father L'Malone Father du Rampart arrived at the Mission, his long beard covered with frost. So d his face pressed close to gether so feeble was he that Father Chazal was for the moment undecided whether to give him extreme unction

On another occasion he met walked seven days and arriving to the visit

ity of the Mission, he met a Canadian who asked him to visit his camp with Immaculate Heart he was keen to encourage but during his journey, the father followed his guide during a quarter of an hour and exchanged views entering the house, and had to be taken to the Mission without having recovered consciousness.

"There are only a few incidents from his life made up of fractions de- vouement and small publications which may seem an exaggeration in our present day of modesty and ease.

Years passed on, years filled with problems of west among the Ojibways. Thirty had been rewritten three of the Holy Mission several times chapel and residence had been pre- to Sainte, but the organization herself on Christianity and tenaciously with re- proved courage. In its principles had made, the chapel and residence had grown to more proportions and com- fortable buildings.

Nine years after the founding of the Mission, Henry Faraud, Chief of the Canadian Hudson Bay which had fallen at that time in the hands of the Americans of the South Minnesota as Fort William.

"The Mission of the Immaculate Conception is under the charge of the Rev. Father Jean Pierre Choel, O. M. I. who has resided on the banks of the Kaministiquia for nine years. There are already accomplished from 80 to 90 souls as remarkable habit of wood in their general arrangement and con- structed they are the superior to the log houses of Canadian planters in the forest. Many of their have pa- dobe attached to them a few of which were in a good state of cultivation. Some small fields fenced with pickets rail were to the rear of the most surveys.

"Father Choel's room and which we were admitted gave us a clue to the prospects, a neatness and appearance of intimacy which distinguished the Mission. A young game partridge was trooping about the floor when we en- tered. A number of books covered a small table in one corner the other was taken up by a turning lathe, and various articles manufactured by the priest were hung about the room. A low bed screened with a buffalo robe filled another corner, and while we were entertained with what seemed to pemmit cloth, visibly entered and passed himself on a chair by the side of a small carpenter's bench which filled the remaining angle.

Mr. Hind further says:

"The Ojibways have devoted of going to Mass at the Mission on Sun- day. After the several the pupils accompanied them and witnessed the rather rare spectacle of a numerous and well attentive Indian congregation engaged in Christian worship.

The chapel is a large wooden and well constructed building of wood with a semi-circular apse painted light blue. The walls were panelled to the height of about five feet, rather higher than the interior arrangements and decorations, consisting of paintings, and everywhere about the building have a singular interest of the Rev. Father Choel. The Indians kneeling on regular congregation were arranged in the most orderly manner, the left side of the chapel being appro- priated to the men and women right side to women and girls. The boys and girls were placed in front of their relatives. The men were provided with forms, the women sat on the floor. The Canadian Governor proceeded through the service and the chant- ing of both men and women was recog- nized the girls' voices being remark- ably low and sweet. Part of the main room on the opposite side to the door are from the priest or their room from which the service is performed, a choir stands or benches over their heads and steps lead to the altar rail- ings. The priest discovered a long sur- plice and a full vestment, which he wore with much energy and earnestness with the Canadian service. After the cere- mony service of the day was over, be- ing before requested by one of our party he delivered an admirable ser- mon in French. His style, language, and manner were of a very pleasing order and the drift of his words seemed to go far in his endeavoring first the archaeology, negation which enchained him in life and many work of love, to remove from society contempt and of Religion."

Thus we learn from Mr Hind's

above narrative that the Mission had made rapid strides, both spiritually and materially, during the nine years of the Rev. Mr. Mission-aries' residence at Fort William, despite the many difficulties they encountered at the beginning and though there were still at that date, 1857 a few pagan Indians in the vicinity.

After many years of devoted missionary labour at the Fort William Mission, and other Missions in the district of Thunder Bay as also on the shores of Lake Superior, assisted by Father Pic mentioned, who succeeded him as superior at the Fort William Mission, Father Jean Pierre Aubert died at Wikwemikong December 16th, 1878, in his 79th year.

Father Dominique du Rousset, whose missionary career has already been sketched, and who resided at Fort William until 1871, died at Montebello — Quebec, 1890, in his 83rd year.

The orphanage at the Mission

In the fall of 1870, four Sisters of the Order of the "Daughters of Mary" whose Mother House is in Paris, France, came to the Mission and opened one of their houses, where a number of orphans and little waifs of the district as well as those of the Mission, found shelter under the loving care and protection of the Sisters. They instructed and educated the Indian boys, and after 12 years of faithful labor were installed by their superiores. The Daughters of Mary were succeeded by the Sisters of St. Joseph, who opened their Mission House in 1883. These noble and devoted ones of the orphans at their present home on Franklin street is too well known to the people of Fort William and vicinity to make any further comment. Therefore, as the story of the Fort William Mission has been told before, I shall not dwell longer on the foundation of the Separate school which has the main credit of Fort William's historic sites, given way to industrial and commercial demands.

EUGENIE Bolduc,
March, 1918.

MR. P. H. GODSELL

The Ojibway Indian

By F. H. UNDERHILL

When Champlain and the Recollet Fathers first looked on the Algonquin-speaking Indians they found the country rather thickly populated with various tribes, sub-tribes, and bands of the numerous Algonquin family.

The Wampanoags, Narragansetts, Nipmuths, the Micmacs, Abenakis, the Montagnais were all branches of this stock speech of which was primitive the same language though split up into incommunicable dialects. The Algonquin family was the most numerous on the seaboard of North America, and, for remarkable power to the number of the white men had been strongly spreading in a north-westerly direction. They were a hunter race living chiefly upon fish and the moose of their forests, and culture game that was then quite plentiful, only a few of the more settled tribes of the New England coast subsisted by means of cultivating the soil and thus raising only some vegetables of corn and maize. These Indians, while lower in the scale of civilization than the Iroquois, possessed practical qualities more conducive to the comfort of Indian history nobody will deny Father Lalemant, Father Le Jeune, and Father Brebeuf. To a great extent however their characteristics were the result of environment and the branches of the stock, the Chippewas and Ojibways crossing the Athabasca and Rocky and being steadily westward encouraged the more settled conditions, seldom changed from a nomadic manner of existence to become stock raisers and sometimes to be organized band of mixed farmers, hay and cattle, as Shawnees from the buffalo.

The very conditions that thus passed a race forced into contact with developed Indians all the finer and most heroic virtues that the Indian race is capable of attaining. The 5 fighting days ending Iroquois form a rare saga.

The Ojibway however faced very different conditions probably due to some extent to the ability for warfare. He was driven by his neighbors into the semi-arctic wilderness of the north where, living from the products of the chase and not, it was impossible to reside in communities as a result of which the Ojibway Indian was to some in name, as there was no central organization or government, the tribe being split up into further orders, sub-tribes bands and finally families, each band being prone to look upon itself as a tribe, and in time upon the neighboring band with suspicion and enmity. Almost every large lake became the social centre at one of these bands, which, while scattered through the surrounding forests during the winter on their individual hunting grounds would ultimately meet at the end of the hunting season at the lake where they would live by fishing and plenty for the summer months, scattering again in the fall. No attempt should be made to map separate bands as they were entirely fluid and each band would take about from the other. The Eastern Ojibways believed in many respects from a northern, relatively cold, river always in touch with Hudson Bay, the Lake Nipissing and Georgian Bay Ojibways were engaged there with a market for their furs, and canoe journeys were made from the summer camps by the more adventurous to Lake of the Mountains, Montreal, Quebec and Detroit, to control the trade of which was managed others.

About the time that the French were battling their traders operations from the West the Hudson's Bay Company

establishing themselves in the Bay of that name, and is, a short time the main waterway between the Thunder Bay District commenced to realize why those so that while the Hudson Company was running into ways the province would have a claim of for township Montreal the Thunder Bay Ontario were journeying to James Bay where they continued to trade until the advent of the North West Company.

Although a people loading a hunter life, a large sense of humility is necessary in respect each individual and in a mode of table conditions the persistently meaningful the population of trade head was separated from the scattered, each family having its own hunting grounds which were handed down through the descendants each family having right to use lands upon as proprietary right is fairly hunting grounds which was fully recognized and faithfully observed. Little need arises that could be adjusted amicably these circumstances and as to pertinent that some peak of wisdom such hardships borne in the same as if a war crisis himself, which depend tion was further followed from indefinitely as a child was rarely separated and steeped native medicine. It will be suggested that such the circumstances there would be very little harmony in the life of its tribes village. The such the case for the Indian is developed a religion which was very beautiful and most remarkable resolved from the Indian religion as represented by the mystical poets and novelists yet served the purpose to an even greater extent than any other as the Indian consistently was valuably most peaceful and tender and generous and tolerant unknown. The Ojibway had his own code of ethics as well as morals, and were a far nobler character of both in his way—than the white man.

I will enlarge further in the proper place on the nature of the Ojibway religion and its causes for its close observance.

I have remarked that there was practically no government as no Indian community and this is so. There is a strong element of here recently in the soul of an Indian, that parents love to be reverenced by engaging degree by one whom he generally respects and admires as a friend the government of those people such as it was, was often of a patriarchal nature. Usually there would be at least one man in each band who had to a higher degree than others, developed the Indian virtues and of sufficient strength of character to guide the rest and of this character to which we like can would gradually assume the lead in everything relating to their every day life. At the same time he equally rely on every individual for as long as he followed their directions any arbitrary acts of power or such would be immediately resented.

In other cases a man having an unusually large family or large number of some would be almost certain to be the leader of the band.

In cases of a breach of the recognized rules of conduct which in every other instance of the band had power or enforced by the public on the evil, whose only punishment was public disgrace in event of murder it was a possibly became a blood feud in were the families represented enough or nationality a present would be accepted as a public atonement.

The Ojibway believe in an Overruling and Supreme Being or Power. The religious belief also of even the most pagan Indian is not entirely brought forward strangers until it is now established even of the intelligent and thoughtful Indian set forth.

Their every needs were to a certain of any of the Algonquin tribes or in any of the of the Iroquois of the Mississippi had a belief in a Great Spirit. Kitchi Manito or in some like prior to the ministrations of the Jesuit fathers by 200 years ago. This seems to be at odds with all previous red race of the Indian religions are yet what better manifestation could we receive than the early Jesuits such Charlevoix Hennepin, Perrotain and innumerable accomplished authorities True, he had numerous Manitous, but more of them manifesting nothing the less of the Great Spirit or Kitchi Manitou being as he ascertain of the Jesuits, as the nearest possible approach to the Almighty

To the Indian mind, almost everything was imbued with life, the trees in the water-holes and ponds, the caves the grasses, the sand etc. Hits even belonging to beasts - in short the whole world was animate and inanimate form to agree with the names these an object such as the sun being to the Indian mind sometimes feminine as an antiseptic form of the verb when referring to it. So also in his own mind he peoples the universe so being, also with different forms of intelligence. Manitous, Wakkigans, all of whom need propitiating, some of whom can be bent to his will in order to fit in with their views.

When a boy reached his age of seventeen, it was customary for him to fast for a number of days. Here, to absent himself from all his friends while he went into a lonely part of the forest, built himself a wigwam-type, and awaited the appearance of what to him was to be his guardian spirit throughout life or longer as the result. This appearance in which some would be presumed to fit a test before works before he overtook the boy into the Man hood Ritual. It was that word of fast a term of the like used in Jewish circles as a temporary of events the boy would dream of as the Spirit Animal. It consisted in sundry forms his world or sets as they saw it. In the dreams one selected as the Eagle. Now a would return some it be to the forest for his next term of training. In future years of those his time to visit decide that the eagle was not a defender, or guardian spirit a form given in which case the boy would return in a year or so as to dream so as to say. Wolf which was satisfactory to him. In her he would hereafter look upon as being a big guardian of his welfare.

One of the strongest areas in the Christian's religion with which to maintain his outward show of affairs with his fellows be found by his comrades by a person whom he has befriended.

Every Indian is a grouper or lower degree was and is still supposed to have either his material war axe cutting up the medicine - the wh in man's language. Thus if an Indian obtains medicine and becomes sick shortly afterwards he will immediately once attained in his mind to see if there is any Indian he has offended, and recall.

In a sense, we, be convinced with the witness, whereby that the sickness has been brought upon him through his own conjuring his familiar spirit to his own downfall. In other words his enemy has practised the evil he will have try to pierce this supposed witch-doctor with his arrow. His friends start a counter-conjuring that to cause the arrow to return upon the sender. This form of belief one finds in the Old Testament in Balaam's blessing and with feelings to promote the enemy sacrifice of fifteen of the fine fellows to one object as an illness suffering from some disease was believed about the member of the community responsible for the sickness. Hence the practice of personal revenge and all that belonged to evil of that sort. Now, I propose all this by making my connection matters of fact and not dreaming with the aspect some of these believe to that they are dreaming with a position known to themselves, in further their minds. Take now the following as set down by Mr.

Once a week during Feats it is common to go to a sacrifice and form a Dog Feast by the members of the Conjuring Lodge or "Medicine". The feast has been placed on such a type of intercourse and being a ritual feed, the pipe was lighted, and the smoke offered to the spirits as a whole and where game was to be found in order to ensure a good chase. Being as a mass of the about the Indian is also one to be found in the forest where he proceeds to erect his meat in the lodge. A pole is planted on the ground about five feet in diameter and is about ten centimetres around with circles the bottom and of the pole is a much deeper into the ground. The tops of opposite poles being bent as a bow form arcs. The arcs where he is about to add further. Hung on to the arcs have long or wooden hoops of green wood. The circumference of the lodge itself are bound tightly to the said ritual supports. The whole framework be as

covered with bark and skins spanning the appearance of an elongated bee-hive to the newcomer. The inhabitants of the village here all encamped around the lodge had hibbins in the undergrowth and willows. The medicine-men carrying pitchforks, a rattle in his hands entered on hands and knees while the assistants squatted outside this new clothed dog, and began monotonously rocking it from side to side. The conjurer in front loudly calling upon his Manitou for aid, his voice keeping time to the beating of the drums folded or and under immediate the dog's head and feeder of in the Doubting Thomas unbelievers, such this wonder-worker of unbelief, words and grunts while the mystified audience crowded close to their blankets and rabbitskins, as the lodge commenced to sway to and fro, as if it were were infected with the and now and and and and movement centred and the inside of the dog. Suddenly the drums ceased, the conjurer ceased to rock the lodge with the dog in it, and the assistants ceased to grunt. A small hole was then cut among against only from the sky it could be conversed with the conjurer in as an answer tongue, sometimes the conjurer fully asked and answered until the questioning at a steady pace was done again the wooden hammer with its assistants drums and cries accompanied by the echo of the drum and the song of the medicine-men. At last the conjurer ceases to sway and put a finger into the hole and its occupant wielded a penetrating suggests into the open and naked knives a be found, and the assistants pressed him, the latter grass restraining from the spirits whom all heard his answers a lie.

So much for the Indian's power of sacrificing the self sense in the Internal theology there is much that is strange and unexplainable to the unbelieving who is man.

Apart and the slightly better organized Oshkawas of the South-East, the various medicine men are all members of a grand medicine society known as the Mesheewin which are a powerful organization and it is in no way connected the movements of the tribe.

This has nevertheless the re-union of the Pagan Ojibway who has train worshipping a Supreme Being propitiates even the spirits of the reptile with offerings of tobacco and lain the waters and bears and the elephant, traceable down to the medicinal theology of the Indians of Lenapehoac or Delawarean.

And now for a glimpse into their social life and customs during the winter there was hardly any social intercourse each family encamping one to two families being separated from ten to twenty miles from the hut of their nearest neighbor in the centre of the grounds. Every where one lumber would have been lucky enough to kill three or four moose, if the sagamores treated the animal upon the chase the hunter's wife would have a sumptuous round of days and nights of confusion feasting and eating, and no would be a lucky while the hunters lacked among the wigwam to some of the Indians, the sagamore's wife would be a lucky one. Hunting and hunting was studied with interest by restless pens and stalks.

Trying all means of procuration and in the Indians after a using up a lumberjacks charged with the first and after one or two per the lucky type, a wild commotion to fancy would ensue while all messengers be these with a the best of the hunters the chosen the large intercepting his hasty of occupied in a moose Irish were a or and to a the many of the Indians.

The land home has been scraped the grave mound to the Indian homes probably with the knowledge that they would not be disturbed until they were successful in scaring away robbers or shooting some game. Amongst the Ojibway he were with every divided amongst the men and a canoe. In amongst canadian the in supplied the food while the women attended to the domestic requirements, which meant visiting the rabbit snares and the nets and setting firewood and brought to camped the wigwam, carry be the water according in the cooking—not a particularly easy nor sumptuous and making and sinew stretching rabbit-skin robes and stocking according her husband's necessities and losing his snow-shoes when

unraveling the untold complexity over the greater part of her home and homestead herbiness upon her back, but then she had a broad and well developed back and her self still managed to preserve a mild appearance in spite of going with which to fetch such a big meal.

It was the custom when a girl reached puberty to provide her with an indelible pattern upon knife and drinking utensil, and to consider it to live entirely alone and in one of an ocean probe predatory or other life threats, for two months, her right to be found living the time and that she was to the end famous.

Amongst a people so wayward and from infancy and severe correction, it could hardly be expected that their moral training could more over. They were an elemental people and swayed almost wholly by their impulses and sentiments to any theory was no such a code of moral ethics, indeed, as records of both sexes who are of very sensationalist bravery. In many cases a more attractive girl contracting when only be secure in their own permanent interchanges before she finally settled down to a life and old age of drudgery Polygamy was and still is practiced though only the more capable men are were able to obtain their wives in a sports that one or two of the tribe still.

The marriage ceremony was not a all inspiring and usually consisted of a present or presents to the parents or brothers of the girl followed possibly by a feast and a dance around the inside of a specially prepared elongated wigwam having a fire a bank into the perfumes being composed of cheese from how leg hunters bear legs from the canoe.

Much bend of Ojibways in split up into about though little recognition is given to these by the Northern Ojibway the chief are characterized by natural leisure manner, such as the Lone Ranger or Bonnie as for-ever being reckoned by the other amongst the Southern Ojibways became the source of culture, marriage having to take place outside the tribe. In other words a man with a totem could not marry a girl of a Loon totem but a woman of another clan, a Kingfisher or Beaver for instance. The fee of wedding clans marriage appears to be that the Male for clan ceremony The Totem (Odjibwa) seems to be similar to an emblem which designates the family and of which each have their name given on the British of the Lion and the Kingdom of the Eagle. The totem is otherwise probably originated from the skirmishes of some particular clan of animal in the old hunting particulars which are became a mark of identity for the descendants.

The totemic system however only exists in two tribes, thoroughly developed amongst the mosquito where it plays properly important connected intermarriage, and helped to hold the confederacy together making The Federation of the Five Nations a real and not a fiction.

The totem ties could be dissolved only in two ways, namely by the death many that they were consumated.

Love stories and love adventure were used by the younger people as in case of unsuccessful love-suits.

Much has been written and conclusions believed of the Indian character a superficial laugh has been circled of which might be said in vain for the thread anywhere upon the face of the earth.

The shadowy Indian wilderness home and his own animal reserve is the premises of a stranger but while the Indian a courtesy and surrounded him with a cordial welcome.

The Indian character is a mass of contradictions at a glance but on a last yet at the same time he will keep for a stranger or peculiar with every mark of pleasure the bearings of a most hospitable host by a traveller

The inordinate pride of an Indian sets language a defiance and he takes the very thought of coercion, a wild here of liberty and intolerance of control are the basis of his character.

He dresses well in buckskin a suit or fine self-control in the presence of strangers yet appears his own naughtiness this reserve is to a large extent discarded like a mask

He does not desire to learn the arts

of civilization and the stern unchanging features of his mind carried in a noble one's mien nothing from their story to unfold.

I have remarked earlier in this discourse that the Ojibways were not a fighting race, but even as they were thrust to it a record terrible amount of fighting to hold the stretch between Lake Superior that was their home. From the earliest times the Iroquois Ojibways was in alliance with the Iroquois, who were rarely without foe on some part as it is even against age, save as these soldiers

These warring warriors whose villages and hunting grounds were within the present state of New York, and who in their palmiest days, probably did not exceed two thousand warriors carried on all of the conquests on North America with their weapons, and that the Ojibways placed so far as to could not appear in any set fight with them. Amongst the Lake Lake Bands of Ojibways, living between Lake Superior from Port Arthur into a de scene as it leave rifle and two lines of armed headed down from Isthmus in all of the provinces of three thousand warriors, and people set to 20 to day Islands and points Ojibways. The frequently pounded on them as they pushed by it this contest of which they so keen surprised unbroken bands of these warriors. Although their conquests as far back long seem now little facts to remain historical, prior to the in having dealings with the Sioux in the Ojibways and companies, of the a being pounced upon by the Iroquois whose fear of mind always defeated and and of the Iroquois's mourning the retreated and presume which if it known the Iroquois at one that assisted to and tired even the mists and of the Ojibway could barred had steadily on carry from the incursion of arms so. All the evening of the White was, the Assiniboines a branch of the Sioux, the fifteen, occupying the country stretching westward from to head of Lake Superior drove the Assiniboin westward and the Manitoba plains while they in their turn held the country that they had dispossessed their enemies of well they finally extended their territory as far west as the Rocky Mountains. Gradually it grew to the day of the advent of the continuous contact with enemies of the Western Ojibways, who are were yet remarkable haughty and of a touch manner and instinctive nature I am referring to be Indians of the Kaka'K a district west. The Northern Ojibway remain a quiet pleasant loving and kindly people.

The Ojibway had enjoyed his historical precedence in the Indian Wars the followed its conquests of the French on Canada and the occupation by the British of the chain of Province.

Keeps of by the haughty and arrogant attitude of the Americans' hatred of by Pontiac (whose mother was an Ojibway) and Joseph Brant (Chief of the assimilated Ojibway Clans) and Northwesterns of Jean Nicolet 1634 occasionally fell upon its bands of French and Canadians of the War with the first, St. Joseph Ontarioan Lake they were in existence. On visit Niagara Province Lake. Le Beauf Van Rensselaer of Fort Pt L. Wayne 1814 Ojibway all fall with the exception of Fort Erie and Detroit. Detroit was frequently ceded, by the hands of hostile Indians who still adhere to the fort for a year and a half Prince Chief Among Cadotte of Fort Chippewa with George Croghan 1817. William John Nicholas representatives on August 1st 1826. The Ojibways of the upper Lakes are of wars between the white and of peace, as the temporary success the Pontiac near with caused and of the southern bands of the Ohio to by his abandoned, even the Iroquois showing a decided opposition in arming other from the 4 allegiance with the British in the side of their erstwhile Indian enemies only the strong nationality influence of Sir William Johnson's first appointed as Indian Agent succeeded in preventing them from going so.

Pontiac himself was murdered by a Kaskaska Indian at the instigation of an English trader named Williamson at St. Louis six years after his defeat.

The Ojibways again fought in 1812, but this time on the side of the Brit-

hab—other Eskoh and that renowned Eskimo sidekick, Tuomasi.

Two again until 1914 did the Ogilvy appear with the bags of history. This time again in good fighting an foreign and amongst strangers against the unspeakable Hun. He visited the whited caves and once again left.

And now to return to the everyday life of the Indian.

A little over a hundred years ago the North West Company opened up from Montreal practically a thousand fur trading stations via Fort William to the prairies and Saskatchewan, thus calling off a lot of the Indian trade from the Hudson's Bay Company who still remained slumbering around the Bay. The effect of the records of the North West Company was immediately felt and then a set back and before being finally put to an end by the company's monies and accounts of favorable returns to quote and compare with those of the Hudson's Bay Company. Furs were taken from Hudson's Bay to Lake Winnipeg was dealt with, and then to Canada. The company and the North West amalgamating, proved profitable to all the factors. Canada with a well outfitted trading post with its farm every packet of furs was sent. These packs were generally stacked on the open flats of both a are the fortifications of the different trading posts established at random and each one served by Indian and French voyageurs made yearly trips to fill the vessels belonging to them in the company's depots receiving as in the season's returns of goods.

This then, brings us to to present day.

Every year in the early fall, in the autumn of each head will assemble about the Indian Camp at the Hudson's Bay Company's post on the lake which happens to be the headquarters of the band where erecting their tepees here and there in wigwams, they will remain, each hunter and his his wife in readiness his fall outfit of provisions.

Each into deal had as it knows to the trades his capability as a hunter the red fell to in the matter of pur-

chase of goods advanced him on credit, the size and requirements of the family and the weight of time that will supply before he will be able to bring in furs in trade. On the shores both the trader will advance him goods on credit, amounting generally from $100.00 to $1000.00 in the course of every trader receives an outfit of food, warm clothing from blankets etc. after which the wigwams and tents dogs, sleighs, kettles and groups children are all bundled into the small sleighs and on the dirge out hands and families commence their long trip to my favorite hunting grounds.

The number of canoes soon dwindles on account of them turn up the different streams and creeks, until the two men to each canoe have found the area of their destination. On the lonely shore of a quiet but deep river well stocked with fish, the wigwam is reproduced and here in the depths of the forest in the woods and prospects of the hunter's trap lines.

The arrival of the men is from this on the wigwam is a busy one. Supplies are brought in from the canoes and prospective hunters are carefully instructed in the various of the area in from which they are to hunt. The hunting grounds are divided into groups of eight, each group consisting of two families. Each group is allotted a certain area of land, and the hunters are instructed to keep within the limits of their own hunting grounds. Each hunter is given a number of traps, and he is told how many rabbits he must catch in order to keep his family supplied with food. He is also told how many martens, foxes, minks, and other fur-bearing animals he must catch in order to pay for his supplies. At last he is left to himself, and he goes to his trap line. The trapping line is usually about twenty miles long, and the hunter must go over it every day. He usually starts out early in the morning, and he carries with him his lunch, which consists of a piece of bread and a piece of cold meat. He also carries a small axe, with which he cuts wood to make a fire when he wishes to cook his meals. He usually returns to his wigwam in the evening, and he is generally very tired when he gets there. He has to walk through the deep snow, and he has to climb over fallen trees and to wade through streams. He has to do all this in the coldest weather, and he has to carry a heavy load of furs on his back. He has to do all this in the coldest weather, and he has to carry a heavy load of furs on his back. He has to do all this in the coldest weather, and he has to carry a heavy load of furs on his back.

Helen, and then they hear the distant tinkle of bells—welcome reminders that soon be the dogteams from the post with food and trading supplies. The sound comes closer and out of the darkness a long black snake-like shadow emerges followed by smaller. They are dog teams sure enough and the moving dogs wearing their bells on their collars are many as gaping tongues in a medley of barks and cries they rush for the wigwam and perches upon the sled dogs who howl—many unholy shrill howl.

Soon the dogs are chained the imbogans unpacked and stood against the wigwam's frame and the goods carried into the wigwam. The two Indian lady-drivers and the lone Indian enter the wigwam, and after shaking hands with the Indians and post-daigers on the carpet of evergreen boughs enjoy the warm fire of the lodge. A gift of flour, pork, tobacco, tea and sugar is given to the hunter by the Indian Agent by an Hudson Bay trading post officer, and all proceed to smoke while the men folk congregate in the adjoining room for themselves and their people from all the neighborhood are busy discussing a year of hardship, sickness and general discouragement by copious draughts of steaming tea. While the women folk, as women do, unpack and sort their tea and sugar and flour and have exchanged their report, each Indian making it a point to eat absolutely a few bites of the generous helping given him.

Everything is ready the grub proceeds it and a fire outside pool to boil food for the dogs, while the Indian trader opens up his goods on the floor of the wigwam. The hunters produce their furs, which are valued by the trader, who after out-taking a portion of the advances given them in goods in the fall, then proceeds them to barter the balance and exchange them.

The trading operations having been concluded, the dogs fed, and current topics of interest having been discussed, it is all the natives up in their sleeping robes with their feet towards the fire-place and are soon wrapped in slumber.

Before daylight I am awake, and in a short time food has been partaken of the teboggans are loaded the dogs harnessed and straying together into their accustomed rig-dawn with their tuneful music, following the trail of the guide, for the next 24-hour stage, perhaps twenty or thirty miles away.

Spring of war arrives and the head or medicine people again move to the eastern lake to fish where two other families are also camped.

Owing to the current here, the ice some disappears, and such fire boats the crisp of the fresh, green and wild-fowl, breeding and in Prospect they might as well stretch of open water. Here is a picture of three fall by the guns of the Alert Hudson's Pacific Line sailed canoes and rivers are all open and snow and has now almost a thing of the past. Some of the hunters are busy building themselves new canoes and others in their birch barks, some the surrounding lakes and streams with wild-fowl are plentiful, and muskrats are in full in profusion their greasy grocery now an other year's hard toil in the north and will be comparatively a boon to the boat adds to their meagre supply of provisions.

Whitegoose Lake, the mouth of June —arriving, the building season, during over grounds a few a visit to the Lake trade, and it is about this all settlers to the canoe-men, the Indians the procession of their spring hunts returning at last to their homes on lake or river and awaiting the Sun gods the former a short acquaintanceship, but an Indian debarcading from the north of a river there are a number of temporary canoes. On like the Indian's buildings of the past. Each family have their dogs as camping ground up to them the post, and have once above the tents and wigwams are crowded. Soon the wigwam is filled with visiting friends and relatives who have arrived earlier and who are camped a short distance away.

The next day the hunters accompanied by their families again to the trading post, where they are all made welcome and presented with tobacco, flour and tea. The furs are produced

ruined by the traders, debts are paid and then follows an orgy of shopping the hunters squaws and children all take their turn at treating, until the furs have been bartered in by a similarity. The store is full of Indians of both sexes and all ages some chaffering and some squatting on the floor smoking. The scene is a warm one, for the place where any artificial heat is made where they can also cook meat be before. This is the great social event of the year and many few hours because of holidays are spend crossing the lake some coming to the west, others in their own snug grounds. Head to west their dwellings. Here the Indians all remain the greater part of the summer fishing and hunting moose for a subsistance. The most great event of the summer is the arrival of the Indian Agent, to pay the treaty money when the women and children in the place of their parents husbands, and somewhat poorly appear each receive at his hands, their annual payment of four dollars per head.

The arrival of the Agent is greeted with numerous and interminable yells of gun-fire by the Indians and from then on until his departure, dances and feasting are the order of the day.

Soon fall comes around again, and once more the Indian pass via his canoe from its winter and returns to his distant hunting ground.

The Indian of today, clad in the nondescript garments of the Whites, is an Indian just a heart, yet absent of all that is picturesque which constitutes an Indian.

The effects of civilization appear differently in the various kinds Most of the old arrows are gradually breaking down, yet the most devout Indian Chiefs believes in the charm in which round and the power of a man in battle to turn aside.

The Roman Catholic religion a term ably suitable to his temperament, we very widely the Jesuit Fathers permit him to partake in his forefather was a child of nature, and do not attempt to confine him beyond a certain point.

Raised no beyond a certain point, seems harmful rather than otherwise though a mild course of education is helpful in teaching him practical obedience, and also to read and write in his own language A knowledge of the English language is also becoming more a necessity to the Northern Indian as civilization encroaches, in enabling him to obtain necessary work on the railroads and be engage in guiding tourists

Beyond this the Ojibway Indian does not require training as even though his mind were further developed, he would have few opportunities of applying his knowledge.

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Tenth Annual Report

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PAPERS OF 1919

The Thunder Bay Historical Society

TENTH ANNUAL REPORT

Papers of 1919

The Thunder Bay Historical Society

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PRESIDENT OF THE HISTORICAL SOCIETY

Annual Address, 1919

BY THE PRESIDENT

Fellow Members, Ladies and Gentlemen:

I am pleased to meet again to celebrate the Eleventh Annual Anniversary of the Society. During the last five years, the world has passed through the most fearful crisis known to history. The Canadians were early on the battle field and faltered not, nor stopped, until tyranny was overthrown and Freedom ruled triumphant. We have much reason to be proud of the achievements of our women at home and the bravery of our men on the battlefield. The unrest after the war has been significant of much trouble, but I hope and trust that when the Court of the League of Nations is consummated, that troubles will be allayed and great wars cease for ages to come.

The Canadian Car & Foundry Company contracted with a British Columbia firm to build a steel boat, Kingsley to carry freight for the Pacific trade. It was beautifully finished for passengers. It was completed early in November and sailed for Halifax on the 15th. Later on it was to pass through the Panama Canal, and on to its destination Vancouver.

I am pleased that the "Flu" epidemic has not occurred again this year, as was feared by many.

We have got the Fur Traders' tablet all paid up. We are now planning to raise money to publish the "Pioneer Souvenir," and secure funds to beautify the environments of the tablet, for which we have secured a fine plan. The "After the War" unrest may defer the matter for a time.

I am sorry that it falls on me to record the death of the late Miss Belle Dallas, one of our faithful workers. The many valuable papers from her hand, appearing in our annuals, truly testify to her devotion and zeal.

A few more great papers will appear in this annual, to the writers of which, including Miss M. J. L. Black, I wish to extend my sincere thanks. I also wish to remember our other faithful members, who continue to do good work.

Yours,

PETER McKELLAR.

MISS M J L BLACK
SECRETARY TREASURER

Secretary-Treasurer's Report

MISS M J L BLACK

Receipts.

Oct. 1 1915	
Balance on hand	$ 15.32
Government grant	100.00
Membership fees	20.00
Donations to monument fund	163.00
	$298.32

Disbursements

Payment on monument acct.	$295 00
Printing annual	$2.35
Affiliation fee with Historic Landmarks Association	$ 00
Oct. 1 1915 balance in bank	97
	$298.32

Meetings were held on the following dates

Jan 27—Mr F McKellar Reasons of history of our society

Feb 7—A report of finding some old letters.

Mch 7—Mr F H. Godsell, Indian Life. Major W J Hamilton, Ypres.

April—Miss Eugenie Robins The Jesuit Mission

Oct. 31—Dr H. B Oliver The 1915 Influenza Epidemic

M. J L. BLACK,
Sec'y-Treas

E. B. OLIVER, M.O.H.

The Influenza Epidemic of 1918-19

By EDWARD B OLIVER, M.D.,FI

In presenting a short history of the epidemic of Influenza of last year it seems to me that it might be valuable, for purposes of comparison and for enlightenment regarding the disease to review briefly the history of past epidemics.

It is necessary that one should not confuse the ordinary La Grippe' with Influenza While they are virtually one and the same disease the former is the name given to sporadic cases while the latter is applied to the epidemic form It is of course, with the latter that we are familiar here.

Epidemics have been recognized since the 16th century There can be no doubt that they existed long before that, but were not then recognized as influenza.

During the last century pandemics occurred in 1830-33 1836-37 1847-48, 1889-90 The first one noted above began as did the one of last year in the far east and rapidly extended to the west Apparently in neither the epidemic of 1889-90 or that of 1918 was any part of the globe navisited

The epidemic of which I write struck Canada in September and gradually travelled west. The first cases of the disease were reported in Fort William on the 7th day of October 1918

They were employes of the Canada Car Co and lived at the Alexandra Hotel They had but recently come from Montreal where the disease was prevalent They were removed to the Isolation Hospital where they were placed in an isolated ward

As the weather continued to increase I got in touch with Dr C N Laurie M. O. H of Port Arthur and we discussed the advisability of taking measures to endeavor to lessen the incidence of the disease

On Thursday October 17th a joint meeting of the boards of health of Fort William and Port Arthur was held in the Council Chambers Port Arthur All members were present

Mr J R. Lumby was elected to the chair

This joint meeting passed resolutions drawing the attention of the individual to the point that the disease was spread by contact and that people should avoid crowds closing public places and prohibiting gatherings empowering Drs Oliver and Laurie to institute a quarantine, making influenza a reportable disease, and asking the co-operation of the managers of the Street Railway Ship Yards and Ca Works to help prevent over-crowding on the street cars

The same day October 17th a call was sent out for volunteer nurses to enroll under the Ontario Volunteer Health Auxiliary the organization of a local branch being contemplated

I might say that previous to this I had addressed the nursing division of the St. John Ambulance Brigade together and addressed them on Influenza, going into detail about the history of epidemics and treatment of the disease

The branch of the auxiliary was formed and I gave them three talks as outlined by Dr McCulloch Chief Officer of Health These Lectures were given on the 22nd, 23rd and 24th A good response was made to the call for volunteers

I was asked also to be at meetings of the board of education and inparticular of board. After discussing the advisability of closing schools both boards voted to remain open No nurses were employed to visit the schools

On Sunday 27th the cases were on the increase Mr Cowell, of the McKellar Hospital and the Mother Superior of the St Joseph's school appealed to me for help The only way I could obtain it was by closing the schools which I did releasing the nurses and teachers They in the main responded to the call In fact

one of the fine features of the fight was the work done by the school teachers and others who volunteered.

At the meeting of the joint boards of health the distance an auto have been was made reportable. Our cases were reported from October 21st. I am allowing fifty cases as the number appearing before that date.

The first death occurred on October 13th, 1918.

The apex of the epidemic was reached November 9th with seventy-three cases reported.

The board of health met frequently during the weeks of the epidemic and endeavored to deal with each emergency as it arose.

An emergency hospital was opened in the basement of the Public Library and chronic cases brought over from the McKellar Hospital. Other beds were quite ready but fortunately were not needed.

A soup kitchen was opened at the Central Relief from which nourishing dishes of all kinds were sent to the various parts of the city

What complicated the situation was that Scarlet Fever broke out both in the McKellar Hospital and in the St. Joseph's Boarding School, where one hundred children were ill with the flu. In all thirteen cases of scarlet fever occurred at the school and nine at the McKellar Hospital. An answer was added to the Isolation hospital and all cases from the school and hospital were sent there. The cases were fairly mild there being no deaths.

It is worthy of note that the greatest number of flu cases occurred in houses that were not in the best sanitary condition. The ventilation was often poor or else there was none. The floors were dirty, the inmates were not clean of body and the appearance of the home in general often showed that no attempt had been made to carry out the first principle of personal or household hygiene. Nature's laws were not obeyed and nature exacted her toll

Statistics which follow show that those who came to the city for treatment often came too late

STATISTICS—INFLUENZA DEATHS

	M.	F	Under 1 yr	1 to 5 yrs	6 to 10 yrs	11 to 15 yrs	16 to 20 yrs	21 to 25 yrs	26 to 30 yrs	31 to 35 yrs	36 yrs & over	TOTAL
Total Deaths including Non residents	79	46	3	9	4	13	41	30	17	2	125	
Non residents Died here	25	10	1		1	5	17	7	4		35	
Non-residents Dead out of town but reported here	2			1		1						2
Deaths by Months	Oct. 14	Nov 64	Dec 16	Jan. 8	Feb. 2	Mar 75	April 4	Total 125				

The death rate taking the number of cases reported 1905, 10 23.42 per cent for all deaths here and 9.75 for residents alone. It is my personal opinion that for every case reported there were three or four that were not reported so that the real death rate would be nearer 3 per cent or 4 per cent

There were four hundred and twenty-nine patients admitted to the McKellar General Hospital up to November 30th. There were sixty-six deaths Twenty-two of those that died were in the institution less than three days.

MISS E. ROBIN

The Founding of Fort William Mission and The Jesuit Missionaries

By EUGENE ROBIN

The founding of Fort William Mission on the bank of the Kaministiquia river dates back to 1848, on the arrival here of the two Jesuit Missionaries, Fathers Pre Mist and Jean Pierre Chaud.

Fort William had then passed from camp and trading post to a Fort and had been the starting point of the voyageurs en route to the far west, as early as 1666, or Lutk had established a trading post here. Hence, Fort William, as the commercial gateway of the Great West has a history extending many years back.

One might best incline to wonder at the late arrival of the Jesuit Missionaries to establish a Mission and Christianize the Pagan Indians here when it is known to the readers of Canadian history that the Jesuits had founded Missions and laboured among the different tribes of Indians on the Great Lakes early in the 17th century But there were obstacles trials and tribulations which the Missionaries encountered in the pioneer days of Canada, which undoubtedly retarded the progress of Missionary achievements. One certain reason the Chroniclers tell us the Missionaries were so few hence some posts were left vacant in a letter to friends in France, one writes, "Our Missions are getting on as usual but we are in dire need of Apostolic laborers."

Before continuing my narrative of the Fort William Mission, it may be of interest as an introductio to dwell for a few minutes on the Jesuit Missionary labors in Canada before their arrival at Fort William to establish a permanent mission. In taking a brief glance here, it will be seen in fact of what perils the work of evangelization has all too frequently pursued

The first Jesuits to set foot on Canadian soil were Fathers Pierre Biard and Enemond Massa who arrived at Port Royal on the 22nd of May 1611 They had come from France to evangelize the Indian tribes of Acadia. After three years of Apostolic labors among the Abenakis in Acadia, trouble arose with the English, brother du Thet was mortally wounded in the conflict and the Jesuits went back to France in 1911

In 1626, however, another detachment of Jesuit Missionaries, Fathers Charles Lalemant, Enrae Mor Masse and Jean de Brebeuf arrived at Quebec where they were hospitably received by the Recollets. They built a modest residence on the spot where Cartier had erected a for: in 1536-36. In company with Father Pacher du Fre Noel had gone up the Huron country where he was later brutally murdered by the Iroquois in 1649

The Jesuits at Quebec were scarcely initiated in their missions when Quebec was taken by The Kertks and in 1629 the Jesuits were again compelled to return to France

Canada was once more restored to France and the Jesuits returned in 1632 They founded a college at Quebec in 1635. They established centers along the St. Lawrence and other France posts in Canada, but their great passionate desire was the conquest of the Pagan Indians. The Fathers had left France to convert the Indians so that work their hearts were set and for that purpose they embarked in frail canoes, dared the rapids, explored unknown rivers, and exposed themselves to the treacherous arrows of the Iroquois Many of them losing their lives suffering torturous tortures and martyrdom at the hands of the Pagan Indians

Ready to follow the wandering tribes through dense forests, they had pitched their tents among the Petuncbecks of Lake St. John on the Huron and Iroquois countries on the shores of lakes Huron Michigan and Superior Here on the shores of these great lakes we find the noted Jesuit missionary and explorer Father James

Marquette, and many others whose names stand forth conspicuous in Canadian annals.

One chronicler tells us, "It is a wonderful narrative." Those Apostolic men went forth into the most distant recesses of the vast territory and through untrodden solitudes in the face of a galling danger and hard and incredible carried the light of the Gospel to the remotest tribes." Mr. Rich, a Protestant minister writes, "Their labors were made up of heroism devotedness and heroic self sacrifice."

After the disaster of the Plains of Abraham many of the Jesuits returned to France Only twelve or thirteen remained in Canada from their once flourishing missionary organization. Four remained at Quebec two at Montreal, and six or seven in the Missions

As years passed on death claimed these few among whom were Fathers du Jeunay and Casot. Father Casot, the last survivor of that small band died in Quebec in 1699 Father du Jeunay having died a few years before

With the death of Father du Jeunay the last Jesuit who visited the Western Plains on the Great Lakes the Jesuits Apostolic labors on the north of the Empire ceased

The Sorry situation as the route where the voyageure passed on their way to the west were from time to time visited by a passing missionary but many of the more remote tribes, who had once been Christians relapsed into Paganism owing long years or neglect or captivity. It was not until the middle of the 19th century that the Jesuits recalled from France resumed their missionary work on the Great Lakes

In 1842 at the urged request of Monsignour Bourget Bishop of Montreal, the Jesuits returned to Canada. Among the new founders was Father Dominique du Ranquet, who later came to the Fort William mission The new arrivals opened a novitiate in Canada and little by little colleges residences, and Indian missions, teaching preaching and evangelizing as before Evangelizing the Indians in the remote corners of the empire driver there by the progress of civilization

It may be noted here that it was also at the urgent appeal of Bishop Bourget of Montreal that the Oblate Fathers arrived at Montreal in 1841 They had come from France to labor in the Canadian missions, especially the Red River colony and the far West It was to join the Oblate Fathers that the young novitiate, Alexander Taché passed through Fort William in 1844 and later became Archbishop of St. Boniface.

In 1845 the Abbe Allard had visited Manitoulin Island and had established a flourishing Mission, but the work became too strenuous for one missionary consequently an appeal was made to the Jesuits and brought in 1844 Father Proulx.

In the summer of 1846 a number of men had gone up to the mines recently discovered on the shores of Lake Superior. The Jesuit Fathers were then contemplating the founding of a new mission, which was in fact commenced two years later Fathers Chaut Choul at Grand Portage in Pigeon River and that same year 1848, Fathers Frandel and Jean Pierre Choul arrived at Fort William and founded a permanent mission here

Father Frandel made his sojourn at Fort William and labored among the Indians here Father Choul sought the Indians the distant Pelouz He went from tribe to tribe, in his hard career he summer touching on all the islands along the lakes and on snowshoes in winter visiting one by one the ladies huts along the rivers or in the depth of the forests, evangelizing the wandering tribes of the wilds bordering on the lakes

When after many years of long tramps, enduring hardships and privations, he returned to the Mission, fatigued but happy for his efforts suffi-labors had not been in vain Father Choul found repose with Father Frandel under the humble roof of the Mission residence Here the two missionaries confided their trials and consolations It must have cost the missionaries many a pang to surmount the promptings of nature in the savage wilds of pioneer days remote from comfort and civilization but the life of a missionary imposes sacrifices

which are borne cheerfully in his labor of love for the glory of God.

The little chapel of the Immaculate Conception, Fort William, was very humble. An Indian at served as chapel, wigwams scattered in the neighboring forests, not far removed from the site of our present progressive city which spring brought back the hunters from their winter's hunt, a few tents pitched on the shores of Thunder Bay was all the flock assigned to the care of the Jesuit Missionary.

Three years has elapsed since the arrival of the two missionaries Father Frenelot had not like Father Chouel, had as painful apostolic courses but his special sufferings had been greater. Three years of unremitting toil and devotion on the part of Father Frenelot had not succeeded in converting the obstinacy of the Indians at Fort William who with a few exceptions, still persisted in their paganism. "They would not accept the white man's prayer" With these difficulties Father Frenelot found solace in his trials as the more successful scenes of labors of his brother missionary Father Chouel. He at least had had many neophytes As the chief long given to all the superstitions of his tribe, had been converted to Christianity an unhappy wandering Indian family had found happiness in the practice of religion. a widow and her three daughters had followed Father Chouel to the Mission where they would dwell in peace near the little chapel. Several groups of Ojibways had received him with joy and had begged him to return soon and teach them how to pray

One evening in late autumn, in one of their wanderings about the Mission they sat on the shores of Thunder Bay and with the last rays of the setting sun in the distant heaven had just ended the recitation of their vesters. They loved this site, one of Our Fathers relates. They admired the grandeur and majestic beauty of nature on the shores of Thunder Bay. There is so much majestic beauty at that hour of the day in the vast regions of the Great Lakes in the blue skies of that district

It was the last time perhaps that Father Chouel gazed upon this scene; he was leaving on the morrow—would he ever return? He knew not. Future possible journeys were no fall of danger.

Before his departure the two apostles had again discussed the obstacles to the conversion of the Indians at the Mission, their obstinacy in their paganism.

I have tempted all conduit Father Frenelot. A few neophytes had given me consolation, but they have returned to their nomad life and primitive habits. The women fear that the "Great Spirit" will cause their children's death. "What medicine man will care our children," they ask, "if we accept the white man's prayer?" Does the black robe wish us to do that he tells us to renounce the Indian medicine?

"Will these obstacles add to that the disorders caused through some of the traders their superstitions and their dance, tell me asked Father Frenelot, "can we conquer such rebellious hearts?

Father Chouel replied encouragingly with that confidence which he placed in all his designs Confidence which is moments of difficulty he trusted calmly in God's Providence. "We shall conquer Father Chouel's words seemed prophetic Several weeks elapsed and a new era began at the little Mission A few Pagans attended the instructions given by the missionary at the little chapel others who had till then, obstinately refused to see the missionary, became more friendly, obstacles one by one, seemed to be lessened.

Yet, despite all these encouraging facts the Indians were by no means conquered. There was still need of great patience and endurance Ever attentive to the requirements of the Indians Father Frenelot labored on.

Then apparently came the appointment of Father Chouel as Superior at the Mission for in 1862 Father Dominquo du Ranquet arrived at Fort William to take charge of Father Chouel's scattered missions in the district and vicinity of Fort William. Father du Ranquet, who had arrived from France in 1848, had

labored among the Indians at Manitoulin Island and other posts on Lake Huron, in company with Father Chaul previous to Father Chouf's arrival at Fort William. The journey to Fort William was still a difficult one and occupied many days

A brother co-adjutor who was also on his way to Fort William, had not arrived in time to join the voyageurs' expedition, and so spent several months at Sault Ste Marie for an opportunity to resume his journey to Fort William.

The trials which Father de Rauquet encountered exceeded what he had previously endured in other missions. The region was still a wilderness without communication with the outside world, inhabited only by the Hudson's Bay Company and its employees the coureurs de bois, trappers and Indians and half breeds

There were still troubles times with the Indians at the Mission. Great were the de Rauquet's difficulties with the Indian band at Fort William, especially the old Chief (Peau de Chat)

In the midst of these tribulations their existence was extremely simple. Their clothing was still very primitive. Thein chief nourishment, fish and game potatoes at rare intervals.

From observations and relations we get a glimpse of Father de Rauquet's missionary life in this district during his two sojourns at Fort William 1852-59, and again 1860-78.

Some of the pioneer residents still remember Father de Rauquet towards the last years of his last residence in Fort William, during which he was Superior

Many remarkable circumstances accompanied Father de Rauquet's journeys in this district, but I shall mention only a few which will serve to show his rare qualities of endurance and courage during his long intermirable journeys alone with no one but his Divine Master to witness his rude apostolic journeys.

The missionary visited on foot or in a canoe, a littoral area of 250 miles. Add to this the excursions to the interior at Savanne (70 miles) at Lake Nipigon (160 miles) Long Lake (180 miles north) And north he went to Isle Royale and descended far into Minnesota. He visited Grand Portage, on Pigeon River. It is said that the Indians do not hesitate to call a missionary under the slightest pretext, even were it from a distance of 300 miles.

One day while en route in one of his missions, probably towards Nipigon, he was told that an Indian was dying from the attacks of an epidemic he had met with a year that he had killed. Father de Rauquet went in his canoe, taking with him the strict necessaries and what he required to say Mass. At 11 a. m. his canoe upset at a short distance from the shore; he swam ashore reaching the canoe before him but lost his gun and his chapel. Undaunted he entered the forest and after a few hours walk he was beside the sick man. Finding the Indian so poor so destitute he returned without having taken a morsel of food. The evening found him back to the spot where he had left his canoe. A few hours before he reversed it and lay under it for the night remained his journey the following morning regretting the calamity that had caused the loss of his chapel and his gun. He returned slowly paddling more and more feebly arrived at a dock of a Mr Finlayson, canvassed from his long fast and tramp. Great was the surprise of those who advanced to greet him as they saw him stagger faint and pale unable to speak In haste, a chicken was killed, broth prepared and given in small quantities

Without this narrative given by Mr Finlayson who wrote himself, and related this incident in Father Chouf at the Mission not a word of this world have been known as Father de Rauquet carefully concealed and never himself made known the least details of the hardships and sufferings he endured unless he knew them to have been observed One cold winter evening returning from distant Missions Father de Rauquet arrived at the Mission, his long beard covered with frost held his fire pressed close together so feeble was he that Father Chouf was for the moment undecided whether to give his extreme unction

On another occasion he had walked several days and arriving in the vicin-

tity of the Mission, he met a Canadian who asked him to visit his dying wife. Exhausted though he was from a prolonged fast during his journey the father followed his guide during a quarter of an hour, and collapsed upon entering the house, and had to be taken to the Mission without having recovered consciousness.

"These are only a few incidents from his life made up of fearless devotedness and heroic self-sacrifice which may seem an exaggeration in our present day of comfort and ease.

Years passed on, years filled with continuous work among the Ojibways, "whose wanderings times at the little Mission served unless the couple of residence had been very few before but the missionaries labored on devotedly and tenaciously with renewed courage. From its primitive state, the chapel and residence had risen to more pretentious and comfortable buildings.

Nine years after the foundin of the Mission Henry Rowls Rind of the Canadian Red River Exploring Expedition of 1857 gives the following narrative of the Jesuit Mission at Fort William.

"The Mission of the Immaculate Conception is under the charge of the Rev Father Jean Pierre Chaul [J] who has resided on the banks of the Kaministiquia for nine years. There are always congregated from 25 to 35 houses substantially built of wood in their general arrangement and country that they are far superior to the log houses of Canadian pioneers in the forest. Many of them have gardens attached to them a few of which were in a good state of cultivation some small fields fenced with post and rail were in the rear of the most thriving

"Father Chaul's room into which we were admitted gave us a clue to the prosperity. Cleanliness and appearance of industry which distinguished the Mission. A young tame partridge was hopping about the floor when we entered. A number of books occupied a small table in one corner the other was taken up by a turning lathe and various articles manufactured by the priest were lying about the room. A low bed covered with a buffalo robe filled another corner, and while we were conversing an old chief dressed in scarlet cloth, quietly entered and knelt himself on a cloth by the side of a small carpenter's bench, which filled the remaining angle."

Mr Rind further says:

"Our troupe is being desirous of going to Mass at the Mission on Sunday Aug 2nd, several of the party accompanied them and witnessed the rather rare spectacle of a numerous and most attentive Indian congregation engaged in Christian worship.

"The chapel is a very spacious and well constructed building of wood with a semi-circular ceiling behind the altar. The walls were panelled to the height of about four feet, and altogether the interior arrangements and decorations exceeded our anticipations and everywhere showed the industrious hand or intelligent direction of the Rev Father Chaul. The Indians forming the regular congregation were arranged in the usual order, the males the left side of the chapel being appropriate to the men and boys, the right to the women and girls. The boys and girls were placed in front of their seniors. The men were provided with forms, the women and on the floor. The utmost decorum prevailed throughout the service, and the chanting of both men and women was excellent, that of the squaws being remarkably low and sweet. Few of the male portion of the congregation took their eyes from the priest or their books during the service. The squaws drew their shawls or blankets over their heads and showed the utmost attention. The priest delivered a long sermon in the Ojibway language with much energy and seemingly with the greatest fluency. After the ordinary service of the day some over being before requested by one of our party he delivered an admirable sermon in French. His style language, and manner were of a very superior order and the drift of his words seemed to go far in his shadowing forth the philanthropic impulses which sustained him in his solitary work of love, so remote from society comfort and civilization."

Thus we learn from Mr Rind's

above narrative that the Mission had made rapid strides, both spiritually and materially, during the nine years of the Jesuit Missionaries' residence at Fort William, despite the many difficulties they encountered at the beginning, and though there were still at that date, 1857, a few pagan Indians in the vicinity.

After many years of devoted missionary labors at the Fort William Mission, and other Missions in the district of Thunder Bay, as also on the shores of Lake Superior, assisted by Father du Ranquet, who succeeded him as superior at the Fort William Mission, Father Jean Pierre Choné died at Wirwestkong, December 14th, 1873, in his 76th year.

Father Dominique du Ranquet, whose missionary career has already been sketched and who resided at Fort William until 1878 died at Montebello December 1900, in his 87th year.

The Orphanage at the Mission

In the fall of 1874, four Sisters of the Order of the "Daughters of Mary" whose Mother House is in Paris, France, came to the Mission and opened one of their homes, where a number of orphans and little waifs of the district as well as those of the Mission, found shelter under the loving care and protection of the Sisters. They instructed and educated the Indian boys, and after 15 years of faithful labor were installed by their superiores. The Daughters of Mary were succeeded by the Sisters of St. Joseph, who opened their Mission House in 1888. Their zeal and devoted care of the orphans at their present home on Franklin street is too well known to the people of Fort William and vicinity to make any further comment. Therefore, as the story of the Fort William Mission has been told before I shall not dwell longer on the foundation of this historic spot which has, like many other of Fort William's historic sites given way to industrial and commercial demands.

EUGENIE ROBIN
March 1913

MR. P. H. GODSELL

The Ojibway Indian

By E H GOSSELL

When Champlain and the Fur-Trade first landed on the Atlantic coast they found this country rather thickly populated with various tribes sub-tribes and bands of the numerous Algonquin family

The Wampanoags Narragansetts Nipissings the Micmacs Abenakis the Montagnais were all branches of this stock, speaking what was practically the same language though split up into innumerable dialects The Algonquin family was the most numerous on the continent of North America, and for centuries prior to the coming of the white man had been slowly spreading in a northwesterly direction They were a braver race than either the Iroquois and the rest of Sous Mosee and other forms that we think quite plentiful, only a few of the more settled tribes of the New England coast making any pretence of cultivating the soil and then raising only small quantities of corn and maize These Indians were conspicuous for their gallantry or martial proclivities yet produced practically all really great chieftains known in the storied of Indian history notably King Philip, Pontiac etc Tecumseh To a great extent however their characteristics were the result of environment Two branches of this stock the Cheyennes and Blackfoot crossing the Mississippi and travelling steadily westward amongst what were one bid enemies gradually changed from a scattered mass of peaceful Indians into what were somewhat better organized band of mood eaters living and existing themselves from the buffalo.

The very conditions that these people were forced into to contact with savages in them all the finer and most heroic virtues that the Indian race is capable of attaining Their fighting days ending barely forty years ago.

The Ojibway however faced very different conditions probably due to some extent to his dislike for a nation he was driven by his neighbors into the mountainous wilderness of the north where living from the proceeds of the chase and net it is impossible to reside in any quantities as a result of which the Ojibway Nation was not only in name as there was no central organization or government further than small bands split up into further tribes sub-tribes bands and finally families each band being known to look upon itself as a Nation and to look upon the neighboring band with enmities and jealousies Almost every large lake became the social centre of one of these bands which while scattered through the surrounding forests during the winter on their individual hunting grounds would ultimately meet in the mid of the hunting season on the lake where they would live in idleness and plenty for the summer months sometimes again in the fall No attempt would be made to pay friendly visits to the neighboring bands but each band would hold aloof from the other

The Eastern Ojibway differed in many respects from his northern relations as they were always at blows with their Iroquois enemies. The French settlement of Canada soon stepped them with a market for their furs and annual journeys were made from the summer camps by the more progressive hunters to Montreal though as often as not these expeditions ended in disaster owing to the Iroquois practically controlling the trade routes and lying in wait for the Ojibway fleets

As the French strove to subjugate the Five Nations they gradually penetrated the interior and established trading and missionary posts under the auspices of the Governor of Canada and the Jesuit Mission at Michilimackinac and Detroit, to control the trade of this tribe amongst others

About the time that the French were pushing their trading operations from the Sept. the Hudsons Bay Company

established themselves in the Bay of that name and in a short time the more northerly Ojibways of the Thunder Bay District commenced to traffic with them so that while the Eastern Ojibway was making his way with the precious winter's catch of fur towards Montreal the Thunder Bay Ojibways were journeying to James Bay where they continued to trade until the advent of the North West Company.

Amongst a people leading a nomadic life, a large extent of territory is necessary to support each individual and as a result of these conditions (as previously mentioned) the population at each band was necessarily widely scattered each family having its own hunting grounds, which were handed down through the descendants, each family having what was looked upon as proprietory right to their hunting grounds which was fully recognized and faithfully observed. Little social development could be expected under these circumstances and as to government there was practically none each individual being to the nature of his own mind himself, which disposition was further fostered from infancy on a child was rarely corrected and almost never beaten. It would be expected that as for the circumstances there would be very little harmony in the life of an Indian village. Yet such was not the case for the Indian has developed a religion which while not very beautiful, and immeasurably removed from the Indian religion as represented by sentimental poets and novelists yet served its purpose to an even greater extent than any even an Indian community was usually most peaceful and theft and murder were almost unknown. The Ojibway had his own code of ethics as well as all quarts and was a far nobler character of both—in his way—than the white man

I will enlarge further to the proper place as to the nature of the Ojibway religion and the causes for its close observance.

I have remarked that there was practically no government to an Indian community and this is so. There is a strong element of hero worship in the soul of an Indian that permits him to be swayed to a surprising degree by one whom he generally respects and admires as a result, the government of these people, such as it was, was often of a patriarchal nature. Usually there would be at least one man in each band who had to a higher degree than others, developed the higher virtues and without strength of character to gain the respect of the majority, in which case this man would gradually assume the lead in everything relating to their every day life. At the same time he never took sole rule or swayed his followers as he would those under his control, any arbitrary show of power or sufficient would be immediately resisting.

In other cases a man having at his disposal large family or large number of squaws would be almost certain to be the leader of the band

In event of a breach of the recognized moral laws neither the offending any other member of the band had power or authority to lay hands on the culprit whose only punishment was public disfavor in event of murder it would possibly become a blood feud between the two families concerned though an acceptable present would be accepted as suitable atonement.

The Ojibway religion was an abstract thing and indeed in comparing the religious beliefs of even the most pagan today have passed through various changes until it has assimilated some of the teachings of the Roman Catholic faith

It is very much open to question if any of the Algonquin tribes in its first say of the Iroquois coal of the Mississippi had a belief in a SUPREME being or a future life prior to the missionaries of the Jesuits, some 300 years ago They found as it adds with all preconceived ideas of the Indian religions yet what better authority could one require than the early Jesuit relations Charlevoix Brabeuf Packman and innumerable recognized authorities The had numerous Manitous but most of them needed propitiating the idea of the Great Spirit, or Kitche-Manitou being as innovation of the Jesuits as the nearest possible approach to our Almighty

To the Indian mind almost everything was imbued with life, the trees the waters the sun and moon the stones the grasses the sun etc. His own language yet implies it as even the verb has an animate and inanimate form to agree with the nouns. Just as object such as the sun being in the Indian mind animate requires as its animate form of the verb "wabano" meaning to "It" so also in his own mind he peopled the universe as being alive with different forms of intelligent life. Those Woodlands all of whom need something, some of whom are the best to his will in order to do evil unto others.

When a boy reached the age of seventeen it was customary for him to fast for a number of days. Here to about himself from all his friends with in retired to a lonely part of the far out hill himself a sleeping place and provided the appearance of what he him, was to be his guardian spirit through life to appear to him in his dreams. Frequently his whole mind would be preoccupied with this matter for weeks before he undertook the fast and in the abnormal conditions that it would be in as a result of the abstinence it would be just a natural sequence of events that he would dream of one of the birds or animals that frequented the surrounding forests. He would return to say from his father's wigwam until he dreamed of us the Eagle that he would return home and tell his father that he had dreamed of this bird. His father very soon in these matters might decide that his quest was a satisfactory guardian spirit to Four-gan. In which case the boy would return still without eating to dream of any other which proving satisfactory to his father he would thereafter look upon as bearing a strong protective influence over him.

One of the more real elements in the Ojibway's religion which helped to maintain an ordered state of affairs was the tribal loss of being mystified by a person whom he had offended.

Every Indian is to greater or lesser degree was (and is still) supposed to have at his control various evil spirits or medicine in the wills man's language. Thus if an Indian offends another and circumstances elsewhere and afterwards he will immediately and around in his mind to see if there is any Indian he has offended and recalling a case will be convinced with the thread directly that the misfortune has been brought upon him through his enemy employing his familiar spirits to his own downfall. In other words his enemy has rendered him and he will either try to placate Pite or succeed together with presents or with his friends start a counter-injuring bout to cause the sickness to return upon the sender. This fear of being conjured is a most potent thing in Indian theology and while feeding he promote an orderly condition of affairs, yet often defeats its own object, as in Indian suffering from some disease will be convinced but some member of the community's responsible for his suffering thus causing an air of general suspicion and distrust in the interwoven of then their fellows may mean this leading by making themselves masters of the occult and also imposing upon the superstitions of their fellows to their own advantage and making points known in themselves or to other than ends those may being known to be as Medicine Men.

One of the favorite feats is to cast spell through the spirits and foretell the future by means of the conjuring lodge or "Cheesitan." The boat having passed through a period of starvation and being still without food the medicine man who decided to consult the spirits as to when and where game will be found he ordered their substitution. Selecting a number of long straight willow poles he pinks out a circle in the forest where he proceeds to erect the medicine lodge. A circle is traced on the ground about four feet in diameter and all about four feet distance around this circle the dossier and of the poles are cast deeply into the ground the tops of opposite poles being bent over until they meet in the centre where they are tied to add further solidity to the structure one or two heaps of green willow are circumference of the lodge itself are bound tightly to the individual upright the whole framework being

revered with bark and skins presenting the appearance of an encircled bee-hive. In the meantime the inhabitants of the village have all assembled around the lodge and hidden in the undergrowth and willows. The medicine man, carrying percussance a rattle in his hands, enters on hands and knees while his assistant squats beside the low closed door and beats monotonously upon a drum. Soon the conjurer is heard loudly calling upon his Manitou for aid his voice keeping time to the beating of the drum, louder and louder responds to it singing, and louder still the throbbing accompaniment until the woods ring full of uncouth sounds as if groans while the terrified audience crouch down in their blankets and rabbit-skins as the lodge commences to sway to and fro, as if it also were imbued with life and now all sound and movement ceases and the inmate of the lodge is heard communing in an unknown language with the spirits again the drum begins to thunder loudly to and fro again the drum throbs then once again silence. A small voice this time coming apparently from the sky is heard in converse with the conjurer still in an unknown tongue questions are spoken by and answered until the spirit voice gradually dies away. Once again the woods resound with the unearthly groans and are resounded by the echo of the drum and the song of the medicine man until the lodge ceases to sway and latter from side to side and the conjurer bathed in perspiration staggers into the open and makes known to the fearful crowd around him the intelligence received from the spirits whom all heard him converse with.

So much for the Indians power of ventriloquism yet even in the Indians theology there is much that is strange and unexplainable to the unbelieving white man.

Amongst the slightly better organized Ojibways of the South West, the various medicine men are all members of a grand medicine society known as the Medewiwin which was a powerful organization which largely controlled the movements of the tribe.

This then constitutes the religion of the Pagan Ojibway, who far from worshipping a Supreme Being, placates even the spirits of the water with offerings of tobacco cast into the waters and bears not the slightest resemblance to the poetical theology of the Indian of Longfellow or Schoolcraft.

And now for a glimpse into their social life and customs. During the winter there was hardly any social intercourse each wigwam containing one or two families, separated from the twenty miles from the hut of their nearest neighbor, in periods of the greatest plenty when one hunter would have been lucky enough to kill three or four moose all the members would be called upon to share the spoils. Then would follow a successive round of days and nights of continual feasting and eating and all would be liberty while the hunters lolled around the wigwam in some what indolent positions, smoking their small stone headed pipes and bestowing on another with unseemly endless bits of tobacco.

Tiring at this means of recreation one of the Indians after warming a tambourine like drum of deer skin hide and after one or two preliminary taps would commence lugubriously singing while all accompany the time of the drum with the swinging of their shoulders, the singer interspersing his song with occasional witticisms which would never fail to evoke roars of laughter

The last bone having been scraped the guests would return to their homes probably with the knowledge that they would not have another meal until they were successful in snaring some rabbits or shooting some game Amongst the Ojibways the work was evenly divided amongst the men and women. As amongst ourselves the man supplies the food while the woman attended to the domestic arrangements which meant visiting the rabbit snares and fish nets and cutting firewood and boughs to carpet the wigwam, carrying the water attending to the cooking—and a particularly onerous occupation—dressing and manufacturing rabbit-skin robes and clothing mending her husband's moccasins and lacing his snow-shoes When

travelling she would undoubtedly carry the greater part of her home and household furniture upon her back but then she had a broad and well developed back and has lived and was the was probably a strong woman in pursuit of game with which to furnish the meat meal.

It was the custom when a girl attained puberty to provide her with an individual platter spoon knife and drinking utensil and to compel her in five solitary days and in seclusion on some rocky promontory or cave in the woods for two or three weeks her return to the band being the sig nal that she was in the marriageable matrimonial market.

Amongst a people as wayward soon from infancy and never corrected it could hardly be expected that they would develop a strict moral code They were an elemental people and swayed almost wholly by their feelings and emotions to say there was an horrible code of moral ethics hence the youth of both sexes was one of very considerable license in many cases a more attractive girl contracting what may be termed two or three experimental marriages before she finally settled down to a life and old age of drudgery Polygamy was and still is practiced though only the more capable hunters were able to adorn their wigwams with more than one wife the bulk of the male sex.

The marriage ceremony was not at all impossible and usually constituted of a present or presents to the parents or brothers of the girl followed possibly by a feast and a dance around the inside of a specially prepared elongated wigwam having a fire at both ends, the aresheets being composed of the four having numbers hosting upon them some

Each band of Ojibways is split up into small bands little accordion is given to these by the Northern Ojibway the clans are characterized by animal totemic names such as the Loon Kingfisher Beaver etc descent being reckoned by the father amongst the Southern Ojibways nearer the source of culture marriage having to take place outside the clan ie other words a man with a Loon totem could not marry a girl of a Loon totem but a woman of another clan a Kingfisher or Beaver for in stance The idea of avoiding close marriage appears to be the real basis for clan exogamy The Totem (Nda dam) seems to be regarded as an emblem which designates the group and of which members have the same pride as the British of the Lion and the Americans of the Eagle. The totemic nickname probably originated from the abundance of some particular class of animal in the old hunting territories which later became a mark of identity for the possessions

The totemic system however only seems to have been thoroughly developed amongst the Iroquois, where it being properly observed prevented intermarriages and helped to hold the organization together meeting the Federalism of the Five Nations a real and lasting thing

The marriage ties could be dissolved with as much ease and even less ceremony than they were consummated

Love charms and love medicine were used by the younger people in cases of unsuccessful wooing

Much has been written and wrongfully believed of the Indian character a counterfeit image has been tricked out which might seek in vain for its likeness anywhere upon the face of the earth.

The shadows of his wilder ness home and his own stoical reserve in the presence of a stranger has made the Indian a mystery and surrounded him with a glamour of romance

The Indian character is a mass of contradictions. At once proud and distant yet at the same time he will beg for a drink of whiskey or tobacco with every mark of pleasure the leaving of a meal hasted the by a traveller

The most ordinary of an Indian sees language at defiance and he hates the very thought of coercion. a wild love of liberty and intolerance of control are the basis of his character

He throws over all feelings a veil of iron self-control in the presence of strangers yet around his own campfire this reserve is to a large extent discarded like a mask.

He does not desire to mark the airs

of civilization yet the stern unchanging features of his mind caused bid exite ce's admiration from their very immutability.

I have remarked earlier in this re search, that the Ojibways were not a fighting nation, yet were so they were forced to do a considerable amount of fighting to hold the sterile arctic wilderness that was their home. From the earliest times the Eastern Ojibways was at blows with the Iroquois who every spring without fail as soon as the rivers opened up, sent out their raiders

These warring warriors whose vil lages and hunting grounds were with in the present state of New York, and who in their primeval days probably did not exceed two thousand war riors, carried man-third of the continent of North America with their war parties so that the Ojibway played as he was, could not expect to avoid con flict with them. Amongst the Lake Lake Band of Ojibways living barely two hundred miles from Port Arthur the elder men still have vivid recollections of stories handed down from father to son of the incursion of these vindictive warriors and point out to this day islands and points from which the Iroquois pounced on them as they paddled by in their canoes or where they in turn surprised ambushed bands of Five Nation warriors Again their traditions tell of their long and near trips which have by means to Montreal prior to their having dealings with the North West and Hudson's Bay companies of their being pounced upon by the Iroquois whom they al most always defeated (sic) and of the Iroquois devouring the prisoners a practice which it is known the Iroquois all or one time resorted to. So that even the small Island of the Ojibway could never feel absolutely se cure from the incursion of enemies. At the coming of the white man the Assiniboins, a branch of the warlike Sioux occupied the country extending westward from the head of Lake Superior Gradually the western Ojibways drove the Assiniboins westward onto the Manitoba plain while they in their turn held the country that they had dispossessed their enemies of until they finally extended their territory as far west as the Turtle Mountains Evidences is seen in this day of the effect of the continuous contact with enemies of the Western Ojibways who are seen as interesting daughter and of a troublesome and vindictive nature I am referring to the Indians of the Rainy River district west. The Northern Ojibway remain a quiet pleasure loving and tractable people

The Ojibway land came into historical prom nence in the Indian War that followed the conquest of the French in Canada at the occupation by the British of the chain of frontier posts

Repelled by the haughty and arrogant attitude of the British and inspired by Pontiac (whose mother was an Ojibway and father an Ottawa) the associated Ojibway Ottawa and Pottawatomie tribes in June of that disastrous fell upon the chain of frontier posts connecting the West with the East, St. Joseph Detroit Niagara Fort Miamis Sandusky Detroit, Niagara Fort Presque Isle Le Bœuf Venango and Fort Pitt were all attacked and all fell with the exception of Fort Pitt and Detroit. Detroit was then surrounded by the bands of hostile Indians who had sieged it the fort for nearly a half Peace finally being concluded at Fort Detroit with George Croghan Sir William Johnson's representative on August 27th 1764 This was one of the most destructive of wars between the white and Indian races as the temporary success that Pontiac had in the establishment of the southern tribes of the Ohio II join his standard even the Iroquois showing a strong disposition to swing over from their allegiance with the British to the side of their erstwhile Indian enemies. Only a strong controlling influence of Sir William Johnson the chief appointed Indian Agent succeeded in preventing them from doing so

Pontiac himself was murdered by a Kaskaskia Indian at the instigation of an English trader named Williamson at St Louis two years after his defeat

The Ojibway again fought in 1812 but this time on the side of the Brit-

fish under Brock and that renowned Shawnee chieftain, Tecumseh.

Not again until 1914 did the Old War appear upon the page of history, this time again in arms, fighting on foreign and unequal struggle against the unspeakable Turk to uphold the allied cause and our own civilization.

And now to return to the everyday life of the Indian.

A little over a hundred years ago the North West Company operating from Montreal gradually extended its fur trading operations via Fort William to the plains and forests of Manitoba as Saskatchewan, thus cutting off a lot of the Indian trade from the Hudson's Bay Company who still remained slumbering around the Bay. The effect of the friends of the North West Company was immediately felt and their friendship before being forced to do so, the company awoke and commenced feverishly pushing its posts and outposts inland all over the large rivers and streams until Northern and Western Canada from Hudson's Bay to the Rocky Mountains was dotted with their posts. The company and the North West amalgamating placed practically all the Indians in Canada with a few days paddle of their wigwams. These posts were generally situated on the large lakes which were the headquarters of the different bands Brigades of canoes and boats manned by Indian and French voyageurs made yearly trips with the season's returns of furs to the company's depots receiving with the season's trading goods.

This then, brings us to the present day.

Every year in the early fall, all the Indians of each band will assemble about the same time at the Hudson's Bay Company's post on the lake which happens to be the headquarters of the band, where erecting their summer tents and birch bark wigwams, they will remain, each hunter waiting his turn to receive his fall outfit or advance.

Each individual Indian is known to the trader by his capability as a hunter his reliability in the matter of payment of goods advanced him or credited, the size and requirements of his family and the length of time that will expire before he will be able to bring in furs to trade. On the above basis the trader will advance him goods on credit amounting probably to from $10.00 to $200.00. In this manner every Indian receives an outfit of food warm clothing, traps, blankets, etc. after which the wigwam and tents, dogs squaws, blankets, and greasy children are all bundled into the small birch canoe and the different bands and families commence their four to ten days' journey to their individual hunting grounds.

The [illegible] season definitely in some of these furs up the different streams and rivers until one or two are left and then these too arrive at their destination. On the north shore of a small but deep lake well stocked with fish, the wigwam is erected, nets are set in the lake, rabbit snares on the roads and preparations are made for the winter. Soon the surface of the lake is frozen thick, and the whole surrounding landscape is covered in a deep mantle of white with a barely perceptible white feather of smoke showing the still busy work marking the location of the wigwam. For days at a time the Indian hunter is occupied by his snowshoes over the white earth and south east and west looking for signs aiding their traps and deadfalls attacking the lumbering animals that he occasionally finds in his trap. At last he hits two moose or caribou if north he returns to the wigwam where arriving he makes known the good news. The moose are heavier than his beast and household equipment, so he decides to move to the spot where the slaughtered moose lie. The wigwam is soon taken down and the goods being packed on toboggans and on the backs of his wife and daughter they proceed on their way and have soon re-established themselves on a small stream close to where the carcasses lay.

The night has just fallen and the inside of the bark wigwam is suffused with a ruddy glow from the bright fire burning in the centre and dusky the dogs commence to bark all

Hereon and then they hear the distant tinkle of bells—welcome sounds—these must be the long-teams from the post with food and trading supplies. The sound comes closer and out of the darkness a long black snake-like shadow emerges, followed by another they are dog teams sure enough and the arriving dogs meeting their fellows suddenly go crazy as giving tongue in a medley of barks and cries they rush for the wigwam and pounce upon the Indian dogs who, however quickly made them

Soon the dogs are chained, the toboggans unpacked and stood against adjoining trees, and the goods carried into the wigwam. The two Indian dog-drivers are the only breaker into the wigwam and after shaking hands with the hunter right from long-ago on the carpet of evergreen boughs which covers the floor of the lodge. A gift of fleur pork tobacco, tea and sugar is given to the hunter by the Indian who is in charge of the trading expedition and all pressed to smoke while the squaws engage themselves in preparing food for themselves and their guests. Soon all the male females are busy discussing a meal of moose-meat, fish and bannock accompanied by copious draughts of steaming tea while the women folk as etiquette demands wait their turn to eat, until after the men have completed their repast each Indian making it a point to eat a bannock the whole of the generous helping given him.

Everyone has eaten the guide proceeds to build a fire outside and to cook food for the dogs while the Indian trader opens up his goods in the floor of the wigwam. The hunters produce their furs, which are valued by the trader who after collecting a portion of the advances given these Indians in the fall, then permits them to barter the balance still coming to them.

The trading operations having been concluded, the dogs fed, and current topics of interest having been discussed all roll themselves up in their rabbit-skin robes with their feet towards the fireplace and are soon wrapped in slumber.

Before daylight all are awake and

In a short time food has been partaken of, the toboggans are loaded, the dogs harnessed, and clapping their feet into their snowshoes, the drivers with their teams depart, following the trail of the guide, for the next Indian camp, perhaps twenty or thirty miles away.

Signing at last arrives and the trader and his family again move to the narrows in a lake where two other families are also camped.

Owing to the current here, the ice soon disappears and soon are heard the cries of the ducks, geese and other wild-fowl, speeding north. Frequently they alight on this stretch of open water and an hourly number of them fall to the guns of the short Ojibways. Finally the lakes creeks and rivers are all open and now and ice are almost a thing of the past. Some of the hunters are busy building themselves new canoes, and others in their birch barks ascend the surrounding lakes and streams. Game and wild fowl are plentiful and fish-nets are filled in profusion along the grassy creeks now so often now a beaver falls to their guns, as it is frequently a less likely base adds to their accumulating store of pelts.

Weldgoose Gisik—the month of June—arriving the hunting season being over preparations for a visit to the post are made and in a short time all embark, their canoes well loaded with the proceeds of their spring hunts. Camping at night on the shore of a lake or river and getting their fish nets the journey is slowly accomplished but it has debouched from the mouth of a river they see on a rocky promontory across the lake the whitewashed buildings of the post. Each family have their regular camping ground not far from the post, and here soon after the tents and wigwams are erected. Once the wigwam is filled with visiting friends and relatives who have arrived earlier and who are camped a short distance away.

The next day the hunters accompanied by their families repair to the trading post where they are all made welcome and presented with a loaf of flour and tea. The furs are produced

valued by the traders debts are paid and then follows an orgy of shopping. the hunters, squaws and children all take their turn at trading until the furs have been bartered in their entirety. The store is full of Indians of both sexes and all sizes, some standing and many squatting on the floor smoking. The store is a general meeting place where new arrivals greet friends whom they had saw since months before. This is the great annual event of the year and every few hours canoes of Indians are seen crossing the lake some coming to the post, others to their camping grounds first to erect their dwellings. Here the Indians all remain the greater part of the summer. Fishing and hunting moose for a subsistance. The next great event of the summer is the arrival of the Indian Agent, to pay the treaty money when the women and children in the glory of their recently purchased and somewhat gaudy apparel each receive at his hands their annual payment of four dollars per head.

The arrival of the Agent is received with numerous and intermittent volleys of gun-fire by the Indians and from then on until his departure dances and feasting are the order of the day.

Soon fall comes around again and once more the Indian receives his outfit from the trader and returns to his distant hunting ground.

The Indian of today clad in the modern garments of the whites is an Indian yet at heart, yet all are of all that is picturesque which made him so interesting.

The effects of civilization appear differently in the various bands. Most of the old customs are gradually breaking down yet the most dominant is their Catholic influence in his heart in witchcraft and the power of a man he injures, to do him evil.

The Roman Catholic religion is peculiarly suitable to his temperament, as very wisely the Jesuit Fathers permit him to remain as his forefathers was a child of nature and do not attempt to civilize him beyond a certain point.

Education beyond a certain point seems harmful rather than otherwise though a mild course of education is helpful in teaching him personal cleanliness, and also to read and write in his own language. A knowledge of the English language is also becoming more necessary to the Northern Indian as civilization encroaches, in enabling him to when necessary work on the railroads and to engage in guiding tourists.

Beyond this the Ojibway Indian does not require training as even though his mind were further developed he would have few opportunities of employing his knowledge.

HURDEN BAY

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The Thunder Bay Historical Society

TENTH ANNUAL REPORT

Papers of 1919

The Thunder Bay Historical Society

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Peter McKellar

PRESIDENT OF THE HISTORICAL SOCIETY

Annual Address, 1919

BY THE PRESIDENT

Fellow Members, Ladies and Gentlemen

I am pleased to meet again to cele brate the Eleventh Annual Anniver sary of the Society. During the last five years, the world has passed through the most fearful crisis known to history. The Canadians were early on the battle field and faltered not, nor stopped until tyranny was over thrown and Freedom ruled triumph ant. We have much reason to be proud of the achievements of our women at home and the bravery of our men on the battlefield. The unrest after the war has been significant of much trouble but I hope and trust that when the Court of the League of Nations is consummated that troubles will be allayed and great wars cease for ages to come.

The Canadian Car & Foundry Com pany contracted with a British Colum bia firm to build a steel boat, Kingsley to carry freight for the Pacific trade It was beautifully finished for passen gers it was completed early in Novem ber and sailed for Halifax on the 16th Later on it was to pass through the Panama Canal and on to its des tination Vancouver

I am pleased that the 'Flu' epi demic has not occurred again this year, as was feared by many

We have got the Fur Traders tab let all paid up We are now planning to raise money to publish the 'Pioneer Souvenir" and secure funds to beau tify the environments of the tablet, for which we have secured a fine plan. The 'After the War' unrest may deter the matter for a time

I am sorry that it falls on me to record the death of the late Miss Bella Dobie, one of our faithful workers The many valuable papers from her hand appearing in our annuals, truly testify to her devotion and merit.

A few important papers will appear in this annual to the writers of which, including Miss M J L. Black, I wish to extend my sincere thanks I also wish to remember our other faithful members who continue to do good work

Yours

PETER McKELLAR.

MISS M. J. L. BLACK
SECRETARY TREASURER

Secretary-Treasurer's Report

MISS M J L BLACK

Receipts.

Oct 1, 1918.	
Balance on hand	$ 10.22
Government grant	100.00
Membership fees	20.00
Donations to monument fund	163.00
	$293 22

Disbursements

Payment on monument acct	$205 00
Printing annual	82.25
Affiliation fee with Historic Landmarks Association	5 00
Oct. 1 1919, balance in bank	97
	$293 22

Meetings were held on the following dates

Dec. 27—Mr F McKellar Resume of history of our society.

Feb 7—A report of finding some old letters

Mch 7—Mr F H Godsell Indian Life. Major W J Hamilton. Ypres

April—Miss Eugenie Rebine The Jesuit Mission

Oct 31—Dr E B Oliver The 1919 Influenza Epidemic

M J L BLACK.
Sec'y-Treas

E. B OLIVER M.O H

The Influenza Epidemic of 1918-19

By EDWARD B. OLIVER M O H

In presenting a short history of the epidemic of Influenza of last year it seems to me that it might be valuable, for purposes of comparison and for enlightenment regarding the disease to review briefly the history of past epidemics

It is necessary that one should not confuse the ordinary 'La Grippe' with Influenza While they are virtually one and the same disease the former is the name given to sporadic cases while the latter is applied to the epidemic form It is of course, with the latter that we are dealing here

Epidemics have been recognized since the 16th century There can be no doubt that they existed long before that but were not then recognized as Influenza

During the last century pandemics occurred in 1889 93 1836-37 1847-48 1889 90 The last one cited above began, as did the one of last year, in the far east and rapidly extended to the west Apparently in neither the epidemic of 1889 90 or that of 1918 was any part of the globe unvisited

The epidemic of which I write struck Canada in September and gradually travelled west The first cases of the disease were reported in Fort William on the 7th day of October 1918

They were employes at the Canada Car Co and lived at the Alexandra Hotel They had but recently come from Montreal where the disease was prevalent They were removed to the McKellar Hospital where they were placed in an isolated ward

As the number continued to increase I got in touch with Dr C N Laurie M O H of Port Arthur and we discussed the advisability of taking measures to endeavor to lessen the incidence of the disease

On Thursday, October 17th a joint meeting of the boards of health of Fort William and Port Arthur was held in the Council Chambers Port Arthur All members were present

Mr J R. Lumby was elected to the chair

This joint meeting passed resolutions drawing the attention of the individual to the point that the disease was spread by contact and that people should avoid crowds closing certain places and prohibiting gatherings, empowering Drs Oliver and Laurie to institute a quarantine, making Influenza a reportable disease and asking the co-operation of the managers of the Street Railway Ship Yards and Car Works to help prevent over-crowding on the street cars.

The same day October 17th a call was sent out for volunteer nurses to enroll under the Ontario Volunteer Health Auxiliary the organization of a local branch being contemplated It might say that previous to this I had addressed the nursing division of the St. John Ambulance Brigade on the work that might have to be done Later I called the whole Brigade together and addressed them on Influenza going into detail about the history of epidemics and treatment of the disease

The branch of the auxiliary was formed and I gave them three talks as outlined by Dr McCullough, Chief Officer of Health These Lectures were given on the 22nd, 23rd and 24th. A good response was made to the call for volunteers

I was asked also to be at meetings of the board of education and separate school board After discussing the advisability of closing schools both boards voted to remain open Nurses were employed to visit the schools

On Sunday 27th the cases were on the increase Mr Cewell of the McKellar Hospital and the Mother Superior of the St. Joseph's school appealed to me for help The only way I could obtain it was by closing the schools which I did releasing the nurses and teachers They in the main responded to the call in fact,

ons of the fine features of the fight was the work done by the school teachers and others who volunteered.

At the meeting of the joint boards of health the disease as you have seen was made reportable. Our cases were reported from October 21st I am allowing fifty cases as the number appearing before that date.

The first death occurred on October 13th 1918.

The apex of the epidemic was reached November 9th with seventy three cases reported.

The board of health met frequently during the weeks of the epidemic and endeavored to deal with each emergency as it arose.

An emergency hospital was opened in the basement of the Public Library and chronic cases brought over from the McKellar Hospital. Other beds were gotten ready but fortunately were not needed.

A soup kitchen was opened at the Central School from which nourishing dishes of all kinds were sent in the various parts of the city.

What complicated the situation was that Scarlet Fever broke out both in the McKellar Hospital and in the St. Joseph's Boarding School, where one hundred children were ill with the flu. In all thirteen cases of scarlet fever occurred at the school and nine at the McKellar Hospital. An annex was added to the isolation hospital and all cases from the school and hospital were sent there. The cases were fairly mild there being no deaths.

It is worthy of note that the greatest number of flu cases occurred in houses that were not in the best sanitary condition. The ventilation was often poor or else there was none. The floors were dirty... the inmates were not clean of body and the appearance of the home in general often showed that no attempt had been made to carry out the first principle of personal or household hygiene. Nature's laws were not obeyed and nature reacted her toll.

Statistics which follow show that those who came to the city for treatment often came too late.

STATISTICS—INFLUENZA DEATHS

	M.	F	Under 1 yr	1 to 4 yrs	5 to 9 yrs.	10 to 19 yrs	20 to 29 yrs	30 to 39 yrs.	40 to 59 yrs.	60 yrs & over	TOTAL
Total Deaths including Non residents	79	46	9	9	4	13	41	30	17	2	125
Non residents Died here	25	10	1		1	5	17	7	4		35
Non-residents Died out of town but reported here	2			1		1					2
Deaths by Months	Oct 14	Nov 64	Dec 18	Jan 6	Feb 2	Mar 15	April 4	Total 125			

The death rate taking the number of cases reported 1005 is 12 43 per cent for all deaths here and 8 75 for residents alone. It is my personal opinion that for every case reported there were three or four that were not reported so that the real death rate would be nearer 3 per cent or 4 per cent.

There were four hundred and twenty-nine patients admitted to the McKellar General Hospital up to November 30th. There were sixty six deaths. Twenty two of those that died were in the institution less than three days.

MISS E. ROBIN

The Founding of Fort William Mission and The Jesuit Missionaries

By EUGENE ROBIN

The founding of Fort William Mission on the bank of the Kamlnistiquia river dates back to 1648 as the arrival here of the two Jesuit Missionaries, Fathers Pre Miot and Jean Pierre Chaul

Fort William had then passed from camp and trading post to a Fort and had been the starting point of the voyageurs on route to the far west, as early as 1665 du Luit had established a trading post here Hence Fort William as the commercial gateway of the Great West has a history extending many years back

One might feel inclined to wonder at the late arrival of the Jesuit Missionaries to establish a Mission and Christianize the Pagan Indians here when it is known to the readers of Canadian history that the Jesuits had founded Missions and labored among the different tribes of Indians on the Great Lakes early in the 17th century But there were obstacles trials and tribulations which the Missionaries encountered in the pioneer days of Canada which undoubtedly retarded the progress of Missionary achievements One certain reason the Chroniclers left us the Missionaries were too few hence some posts were left vacant In a letter to friends in France one writes, "Our Missions are getting on as usual but we are in dire need of Apostolic laborers"

Before continuing my narrative of the Fort William Mission it may be of interest as an introduction to dwell for a few minutes on the Jesuit Missionary labors in Canada before their arrival at Fort William to establish a permanent mission In taking a brief glance here it will be seen in fact of what perils the work of evangelization has all too frequently pursued

The first Jesuits to set foot on Canadian soil were Fathers Pierre Biard and Enemmond Messe who arrived at Port Royal on the 22nd of May. 1611 They had come from France to evangelize the Indian tribes of Acadia. After three years of Apostolic labors among the Abenakis in Acadia trouble arose with the English brother du Thet was mortally wounded in the conflict and the Jesuits sent back to France in 1613

In 1625, however another detachment of Jesuit Missionaries, Fathers Charles Lallemant, Pierre Mond Masse and Jean de Brebeuf arrived at Quebec where they were hospitably received by the Recollets. They built a modest residence on the spot where Cartier had erected a fort in 1535-36 in company with others Father de Brebeuf had gone up the Huron country where he was later brutally murdered by the Iroquois in 1649

The Jesuits at Quebec were scarcely initiated in their missions when Quebec was taken by the Kerkis, and in 1629 the Jesuits were again compelled to return to France

Canada was once more restored to France, and the Jesuits returned in 1632 They founded a college at Quebec in 1635 They established centers along the St Lawrence and other French posts in Canada but their great passionate desire was the conquest of the Pagan Indians The Fathers had left France to convert the Indians on that work their hearts were set and for that purpose they embarked in frail canoes dared the rapids explored unknown rivers and exposed themselves to the treacherous arrows of the Iroquois Many of them losing their lives after enduring extreme tortures and martyrdom at the hands of the Pagan Indians

Ready to follow the wandering tribes through dense forests, they had pitched their tents among the Papinachois of Lake St John in the Huron and Iroquois countries on the shores of lakes Huron Michigan and Superior Here on the shores of these great lakes we find the noted Jesuit missionary and explorer Father James

Marquette and many others whose names stand forth conspicuous in Canadian annals

One chronicler tells us "It is a wonderful narrative". These Apostolic men went forth into the most distant recesses of the vast territory and through unfrodden solitudes in the face of appalling dangers and hardships incredible carried the light of the Gospel to the remotest tribes" Mr Kip a Protestant minister writes "Their lives were made up of fearless devotedness and heroic self sacrifice"

After the disaster of the plains of Abrakam many of the Jesuits returned to France Only twelve or thirteen remained in Canada from their once flourishing missions Of these four remained at Quebec two at Montreal and six or seven in the Missions.

As years passed on death claimed these few among whom were Fathers du Jaunay and Chaot. Father Casot the last survivor of that small band died in Quebec in 1830 Father du Jaunay having died a few years before

With the death of Father du Jaunay the last Jesuit who visited theWestern Indians on the Great Lakes the Jesuits Apostolic labors on the north of the Empire ceased

The Nipissing situation on the route where the voyageurs passed on their way to the west were from time to time visited by a passing missionary, but many of the more remote tribes who had once been Christians relapsed into paganism, during long years of neglect or captivity it was not until the middle of the 19th century that the Jesuits recalled from France resumed their missionary work on the Great Lakes.

In 1842 at the urgent request of Monseigneur Bourget Bishop of Montreal the Jesuits returned to Canada. Among the new founders was Father Domisique du Ranquet, who later came to the Fort William mission The new arrivals opened a novitiate in Canada, and little by little colleges residences, and Indian missions teaching preaching and evangelizing as before Evangelizing the Indians in the remote corners of the empire driver there by the progress of civilization

It may be noted here, that it was also at the urgent appeal of Bishop Bourget of Montreal that the Oblate Fathers arrived at Montreal in 1841 They had come from France in labor in the Canadian missions especially the Red River colony and the far West it was to join the Oblate Fathers that the young novitiate Alexander Tachi passed through Fort William in 1844 and later became Archbishop of St. Boniface

In 1826 the Abbie Proulx had visited Manitoulin Island and had established a flourishing Mission but the work became too strenuous for one missionary consequently an appeal was made to the Jesuits and brought in 1844 Father Choni

In the summer of 1844 a number of men had gone up to the mines recently discovered on the shores of Lake Superior The Jesuit Fathers were then contemplating the founding of a new mission which was in fact, commenced two years later by Father Choni at Grand Portage on Pigeon River and that same year 1848, Fathers Fremiot and Jean Pierre Choni arrived at Fort William and founded a permanent mission here.

Father Fremiot made his sojourn at Fort William and labored among the Indians here Father Choni sought the Indians in distant regions He went from tribe to tribe in his bark canoe in summer touching on all the islands along the lakes and on snowshoes in winter visiting one by one the Indian huts along the rivers or in the depth of the forests evangelizing the wandering tribes of the wilds bordering on the lakes

When after many months of long tramps enduring hardships and privations he returned to the Mission, fatigued but happy for his efforts and labors had not been in vain. Father Choni found repose with Father Fremiot under the humble roof of the Mission residence Here the two missionaries confided their trials and consolations. It must have cost the missionaries many a pang to surmount the promptings of nature in the savage wilds of pioneer days remote from comfort and civilization but the life of a missionary imposes sacrifices

which are borne cheerfully in his labor of love for the glory of God

The little chapel of the Immaculate Conception Fort William was very humble An Indian hut served as chapel wigwams scattered in the neighboring forests not far removed from the site of our present progressive city when spring brought back the hunters from their winter's hunt, a few tents pitched on the shores of Thunder Bay was all the flock assigned to the care of the Jesuit Mission ary

Three years had elapsed since the arrival of the two missionaries Father Fremiot had not like Father Choni had as painful apostolic courses but his mental sufferings had been greater Three years of unremitting toil and devotion on the part of Father Fremiot had not succeeded in conquering the obstinacy of the Indians at Fort William who with a few exceptions still persisted in their paganism "They would not accept the white mans prayer With these difficulties Father Fremiot found solace in his trials at the more successful scene of labors of his brother missionary Father Choni His at least had had many neophytes An old chief long given to all the superstitions of his tribe had been converted to Christianity an unhappy wandering Indian family had found happiness in the practice of religion a widow and her three daughters had followed Father Choni to the Mission where they could dwell in peace near the little chapel. Several groups of Ojibways had received him with joy and had begged him to return soon and teach them how to pray

One evening in late autumn, in one of their wanderings about the Mission they sat on the shores of Thunder Bay and with the last rays of the setting sun in the distant horizon had just ended the recitation of their breviary They loved this attitude of the Fathers related They admired the grandeur and majestic beauty of nature on the shores of Thunder Bay There is so much majestic beauty at that hour of the day in the vast regions of the Great Lakes in the blue skies of that district.

It was the last time perhaps that Father Choni gazed upon this scene he was leaving on the morrow—would he ever return? He knew not. These apostolic journeys were so full of danger

Before his departure the two apostles had again discussed the obstacles to the conversion of the Indians at the Mission their obstinacy in their paganism

I have tempted all, confided Father Fremiot. A few neophytes had given me confidence, but they have returned to their nomad life and primitive habits The women fear that the "Great Spirit" will cause their children's death "What medicine man will cure our children" they ask "If we accept the white mans prayer? 'Does the black robe wish us to die that he tells us to renounce the Indian medicine?"

"With these obstacles add to that the disorders caused through some of the traders; their superstitions and their dance tell me asked Father Fremiot can we conquer such rebellious hearts"

Father Choni replied encouragingly, with that confidence which he placed in all his designs Confidence which in moments of difficulty he trusted calmly in God's Providence We shall conquer Father Choni's words seemed prophetic Several weeks elapsed and a new era dawned at the little Mission A few Pagans attended the instructions given by the missionary at the little chapel others who had till then, obstinately refused to see the missionary became more friendly obstinate old men desired to be instructed

Yet, despite all these encouraging facts the Indians were by no means conquered There was still need of great patience and endurance Ever attentive to the requirements of his Indians Father Fremiot labored on

Then apparently came the appointment of Father Choni as Superior at the Mission, for in 1852, Father Dominique du Ranquet arrived at Fort William to take charge of Father Choni's scattered missions in the district and vicinity of Fort William Father du Ranquet who had arrived from France in 1842 had

laboured among the Indians at Manitoulin Island and other posts on Lake Huron. In company with Father Chorel previous to Father Choné's arrival at Fort William. The journey to Fort William was still a difficult one and occupied many days.

A brother co-adjutor who was also on his way to Fort William had not arrived in time to join the voyageurs' expedition and had to wait several months at Sault Ste. Marie for an opportunity to resume his journey to Fort William.

The trials which Father du Ranquet encountered exceeded what he had previously endured in other missions. The region was still a wilderness with no regular communication with the outside world inhabited only by the Hudson's Bay Company and its employees, the coureurs de bois, trappers and Indians and half-breeds.

There were still troublous times with the Indians at the Mission. Great were Father du Ranquet's difficulties with the Indian band at Fort William, especially the old Chief (Peau de Chat).

In the midst of these tribulations their existence was extremely simple. The residence was still very primitive. Their chief nourishment, fish and game, potatoes at rare intervals.

From observations and relations we get a glimpse of Father du Ranquet's missionary life in this district during his two sojourns at Fort William, 1858-59 and again 1860-78.

Some of the pioneer residents still remember Father du Ranquet towards the last years of his last residence in Fort William, during which he was Superior.

Many remarkable circumstances accompanied Father du Ranquet's sojourn in this district, but I shall mention only a few which will serve to show his rare qualities of endurance and courage during his long intermittable journeys alone, with no one but his Divine Master to witness his rude apostolic journeys.

The missionary visited on foot or in a canoe, a liberal area of 250 miles. Add to this the excursions to the interior at Savanne (70 miles) at Lake Nipigon (160 miles). Long Lake (180 miles north). And south he went to Isle Royale and descended far into Minnesota. He visited Grand Portage, on Pigeon River. It is said that the Indians do not hesitate to call a missionary under the slightest pretext, even were it from a distance of 300 miles.

One day while en route to one of his missions, probably towards Nipigon, he was told that an Indian was dying from the effects of an encounter he had had with a bear that he had killed. Father du Ranquet went alone in a canoe, taking with him the strict necessaries and what he required to say Mass. At last, no his canoe upset at a short distance from the shore. He swam ashore, pushing his canoe before him but lost his gun and his chapel. Undaunted, he entered the forest and after a few hours walk he was beside the sick man. Finding the Indian so poor he destitute, he returned without having taken a morsel of food. The evening found him back to the spot where he had left his canoe a few hours before. He reversed it and lay under it for the night. resumed his journey the following morning regretting the calamity that had caused the loss of his chapel and gun. He returned slowly, paddling more and more feebly arrived at a dock of a Mr. Finlayson, exhausted from his long fast and trauma. Great was the surprise of those who advanced to greet him as they saw him stagger, faint and pale. Unable to speak. In haste a chicken was killed broth prepared and given in small quantities.

Without this narrative given by Mr. Finlayson who wrote himself and related this incident to Father Choné at the Mission not a word of this would have been known as Father du Ranquet carefully concealed and never himself made known the least details of the hardships and sufferings he endured unless he knew them to have been observed. One cold winter evening returning from distant Missions, Father du Ranquet arrived at the Mission, his long beard covered with frost, held his hands pressed close together, so feeble was he that Father Choné was for the moment undecided whether to give him extreme unction.

On another occasion he had walked several days and arriving in the vicin-

ity of the Mission he met a Canadian who asked him to visit his dying wife. Exhausted though he was from a prolonged fast during his journey the father followed his guide during a quarter of an hour, and collapsed upon entering the house, and had to be taken to the Mission without having recovered consciousness.

"These are only a few incidents from his life made up of fearless devotedness and heroic self-sacrifice which may seem an exaggeration in our present day of comfort and ease.

Years passed on years filled with continuous work among the Ojibways. There had been troublous times at the little Mission; several times the chapel and residence had been prey to flames, but the missionaries labored on devotedly and tenaciously with renewed courage. From its primitive state the chapel and residence had risen to more pretentious and comfortable buildings.

Nine years after the foundins of the Mission, Henry Louis Hind of the Canadian Red River Exploring Expedition of 1857 gives the following narratives of the Jesuit Mission at Fort William:

"The Mission of the Immaculate Conception is under the charge of the Rev. Father Jean Pierre Choni S. J. who has resided on the banks of the Kaministiquia for nine years. There are already congregated from 30 to 35 houses substantially built of wood in their general arrangement and construction they are far superior to the log houses of Canadian pioneers in the forest. Many of them have gardens attached to them, a few of which were in a good state of cultivation, some small fields fenced with post and rail were in the rear of the most thriving.

Father Choni's room, into which we were admitted gave us a clue to the prosperity, cleanliness and appearance of industry which distinguished the Mission. A young tame partridge was hopping about the floor when we entered. A number of books occupied a small table in one corner, the other was taken up by a turning lathe, and various articles manufactured by the priest were lying about the room. A tow bed covered with a buffalo robe filled another corner, and while we were conversing an old chief dressed in scarlet cloth quietly entered and placed himself on a chair by the side of a small carpenter's bench which filled the remaining angle.

Mr Hind further says:

"Our iroquois being desirous of going to Mass at the Mission on Sunday Aug 2nd several of the party accompanied them, and witnessed the rather rare spectacle of a numerous and most attentive indian congregation engaged in Christian worship.

"The chapel is a very spacious and well constructed building of wood with a semi-circular ceiling painted light blue. The walls were panelled to the height of about four feet, and altogether the interior arrangements and decorations exceeded our anticipations and everywhere showed the industrious hand or intelligent direction of the Rev Father Choni. The indians forming the regular congregation were arranged in the most orderly manner, the left side of the chapel being appropriated to the men and boys, the right to the women and girls. The boys and girls were placed in front of their seniors. The men were provided with forms the women sat on the floor. The utmost decorum prevailed throughout the service and the chanting of both men and women was excellent, that of the squaws being remarkably low and sweet. Few of the male portion of the congregation took their eyes from the priest or their books during the service. The squaws drew their shawls or blankets over their heads and showed the utmost attention. The priest delivered a long sermon in the Ojibway language with much energy and seemingly with the greatest fluency. After the ordinary service of the day was over being before requested by one of our party he delivered an admirable sermon in French. His style language, and manner were of a very superior order and the drift of his words seemed to go far in his shadowing forth the philanthropic impulses which sustained him in his solitary work of love so remote from society comfort and civilization.

Thus we learn from Mr Hind's

above narrative that the Mission had made rapid strides both spiritually and materially during the nine years of the Jesuit Missionaries residence at Fort William, despite the many difficulties they encountered at the beginning and though there were still at that date 1857 a few pagan indians in the vicinity.

After many years of devoted missionary labors at the Fort William Mission, and other Missions in the district of Thunder Bay, as also on the shores of Lake Superior, assisted by Father du Ranquet, who succeeded him as superior at the Fort William Mission, Father Jean Pierre Choni died at Wikwemikong December 14th, 1878 in his 70th year

Father Dominique du Ranquet, whose missionary career has already been sketched and who resided at Fort William until 1878 died at Manitoulin December, 1886 in his 87th year

The Orphanage at the Mission

In the fall of 1870 four Sisters of the Order of the "Daughters of Mary," whose Mother House is in Paris France, came to the Mission and opened one of their homes, where a number of orphans and little waifs of the district as well as those of the Mission found shelter under the loving care and protection of the Sisters. They instructed and educated the indians here, and after 16 years of faithful labor were recalled by their superioress. The Daughters of Mary were succeeded by the Sisters of St. Joseph, who opened their Mission House in 1885. Their zeal and devoted care of the orphans at their present home on Franklin street is too well known to the people of Fort William and vicinity to make any further comment. Therefore as the story of the Fort William Missioo has been told before I shall not dwell longer on the foundation of this historic spot which has, like many other of Fort William's historic sites, given way to industrial and commercial demands.

EUGENIE ROBIN,
March 1913.

MR P. H GODSELL

The Ojibway Indian

By F H GODSELL

When Champlain and the Puritans first landed on the Atlantic coast they found this country rather thickly populated with various tribes sub tribes and bands of the numerous Algonquin family

The Wampanoags Narragansetts Nipmuths the Micmacs Abenakis the Montenais were all branches of this stock speaking what was practically the same language though split up into innumerable dialects The Algonquin family was the most numerous on the continent of North America and for centuries prior to the coming of the white man had been slowly spreading in a northwesterly direction They were a hunter race living chiefly upon fish and the meat of Bear Moose and other game that was then quite plentiful only a few of the more settled tribes of the New England coast making any pretense of cultivating the soil and then raising only small quantities of corn and maize These Indians while never conspicuous for their gallantry or martial prochivities yet produced practically all really great chieftains known to the student of Indian history notably King Philip Pontiac and Tecumseh To a great extent however their characteristics were the result of environment Two branches of this stock the Cheyennes and Blackfeet crossing the Mississippi and traveling steadily westward amongst what were mortal enemies gradually changed from a scattered race of peaceful fish eaters into a warlike and somewhat better organized band of meat eaters living and clothing themselves from the buffalo.

The very conditions that these people were forced into contact with developed in them all the finer and most heroic virtues that the Indian race is capable of attaining their fighting days ending barely forty years ago

The Ojibway however faced very different conditions probably due to some extent to his dislike for warfare he was driven by his neighbors into the semi arctic wilderness of the north where living from the proceeds of the chase and not, it was impossible to reside in communities as a result of which the Ojibway Nation was as only in name as there was no central or organization or government The tribe itself being split up into further tribes sub tribes bands and finally families each band being prone to look upon itself as a Nation and to look upon the neighboring band with suspicion and even as Almost every large lake became the social centre of one of these bands which while scattered through the surrounding forests during the winter on their individual hunting grounds would ultimately meet at the end of the hunting season at the lake where they would live in idleness and plenty for the summer months scattering again in the fall No attempt would be made to pay friendly visits to the neighboring bands but each band would hold aloof from the other

The Eastern Ojibway differed in many respects from his northern relatives as they were always at blows with their iroquois enemies The French settlement at Canada soon supplied them with a market for their furs and annual journeys were made from the summer camps by the more progressive hunters to Montreal though as often as not these expeditions ended in disaster owing to the Iroquois practically controlling the trade routes and lying in wait for the Ojibway fleets

As the French strove to subjugate the Five Nations they gradually penetrated the interior and established trading and missionary posts under the auspices of the Governor of Canada and the Jesuit Missions at Michilli mackinac and Detroit to control the trade of this tribe amongst others

About the time that the French were pushing their trading operations from the East, the Hudson's Bay Company

established themselves to the Bay of that name and in a short time the more northerly Ojibways of the Thunder Bay District commenced to traffic with them so that while the Eastern Ojibway was making his way with the previous winter's catch of fur towards Montreal the Thunder Bay Ojibways were journeying to James Bay where they continued to trade until the advent of the North West Company

Amongst a people leading a hunters life a large extent of territory is necessary to support each individual and as a result of these conditions (as previously mentioned) the population of each band was necessarily widely scattered each family having its own hunting grounds which were handed down through the descendants each family having what was looked upon as proprietory right to their hunting grounds which was fully recognized and faithfully observed Little social development could be expected under these circumstances and so to government there was practically none each individual being to the nature of a law unto himself which disposition was further fostered from infancy as a child was rarely corrected and almost never beaten It would be expected that under the circumstances there would be very little harmony in the life of an Indian village Yet such was not the case for the Indian had developed a religion which while not very beautiful and immeasurably removed from the Indian religion as represented by sentimental poets and novelists yet served its purpose to an even greater extent than our own as an Indian community was usually most peaceful and theft and murder were almost unknown The Ojibway had his own code of ethics as well as etiquette and was a far closer observer of both—in his way—than the white man

I will enlarge further in the proper place as to the nature of the Ojibway religion and the causes for its close observance—

I have remarked that there was practically no government to an Indian community and this is so There is a strong element of hero worship in the soul of an Indian that permits him to be swayed to a surprising degree by one whom he generally respects and admires As a result the government of these people such as it was was often of a patriarchal nature Usually there would be at least one man in each band who had to a higher degree than others developed the Indian virtues and of sufficient strength of character to gain the respect of the majority in which case this man would gradually assume the lead in everything relating to their every day life At the same time he could only rule or sway his followers as long as he followed their desires any arbitrary show of power or authority would be immediately resented

In other cases a man having an unusually large family or large number of sons would be almost certain to be the leader of the band

In event of a breach of the recognized moral laws neither the chief nor any other member of the band had power or authority to lay hands on the culprit whose only punishment was public distavor In event of murder it would possibly become a blood feud between the two families concerned though occasionally a present would be accepted as suitable atonement

The Ojibway religion is an abstract thing and difficult to describe the religious beliefs of even the most pagan today have passed through various changes until it has assimilated some of the teachings of the Roman Catholic faith

It is very much open to question if any of the Algonquin tribes or in fact any of the tribes east of the Mississippi had a better either in a SUPREME being or a future life prior to the ministrations of the Jesuits nearly 300 years ago This seems to be at odds with all preconceived ideas of the Indian religion yet what better authority could one require than the early Jesuit relations Charlevoix Brebeuf Parkman and innumerable recognized authorities True he had numerous Manitous but most of them needed propitiating the idea of the Great Spirit, or Gitche Manitou being an innovation of the Jesuits as the nearest possible approach to our Almighty

To the Indian mind almost every thing was imbued with life the trees the waterfalls and rapids his canoe, the grasses the sun etc His own language yet implies it as even the verb has an animate and inanimate form in agree with the nouns thus an object such as the sun being in the Indian mind animate requires an inanimate form of the verb when referring to it So also in his own mind he peoples the universe as being alive with different forms of malignant Manitous Wendigoes all of whom need propitiating some of whom can be bent to his will in order to do evil unto others

When a boy reached the age of sixteen it was customary for him to fast for a number of days then to absent himself from all his friends while he retired to a lonely part of the forest, built himself a sleeping stage and awaited the appearance of what to him was to be his guardian spirit through life to appear to him in his dreams inasmuch as his whole mind would be preoccupied with this matter for weeks before he undertook the fast and in the disordered condition that it would be in as a result of his abstinence it would be just a natural sequence of events that he would dream of one of the birds or animals that frequented the surrounding forests He would remain away from his father's wigwam until he dreamed of say the Eagle then he would return home and tell his father that he had dreamed of the bird the father were told in these matters might decide that the eagle was not a satisfactory guardian spirit or Pa-ar-gun in which case the boy would return still without eating to dream of say a Wolf which proving satisfactory to his father he would thereafter look upon as bearing a strong protective influence over him

One of the strongest elements in the Ojibways religion which helped to maintain an ordered state of affairs was the Indians fear of being conjured by a person whom he had offended

Every Indian in a greater or lesser degree was (and is still) supposed to have under his control various evils spirits or medicine in the white man's language Thus if an Indian offends another and becomes sick shortly afterwards he will immediately cast around in his mind to see if there is any Indian he has offended and recalling a case will be convinced with the utmost sincerity that the sickness has been brought upon him through his enemy employing his familiar spirits to his own downfall In other words his enemy has conjured him and he will either try to placate this supposed enemy with presents or with his friends start a counter conjuring bout to cause the sickness to return upon the sender This fear of being conjured is a most potent thing in Indian theology and while tending to promote an orderly condition of affairs yet often detests its own object as an Indian suffering from some disease will be convinced that some member of the community is responsible for his condition thus causing an air of general suspicion and distrust Indians shrewd as they are tellers play upon this feeling by making themselves masters of the secret and thus imposing upon the superstitious of their fellows to their own advantage often using poison known to themselves to further their ends these men being known to us as Medicine Men

One of their favorite feats is to consult through the spirits and foretell the future by means of the conjuring lodge or "Cheesikun" The hard having passed through a period of starvation and being still without food the medicine man has decided to consult the spirits as to when and where game will be found to relieve their destitution Selecting a number of long stout willow poles he picks out a glade in the forest where he proceeds to erect the medicine lodge A circle is traced on the ground about nine feet in diameter and at about two feet distance around this circle the heavier end of the poles are sunk deeply into the ground the tops of opposite poles being bent over until they meet in the centre where they are tied to add further solidity to the structure one or two hoops of green willow the circumference of the lodge itself are bound tightly to the individual uprights the medicine in the white man's

covered with bark and skins presenting the appearance of an elongated beehive In the meantime the inhabitants of the village have all assembled around the lodge built hidden in the undergrowth and willows The medicine man carrying perchance a rattle in his hands enters on hands and knees while his assistant squats outside the new closed door and beats monotonously upon a drum Soon the conjurer is heard loudly calling upon his Manitoe tur eld his rules keeping time to the beating of the drum loud er and louder resounds the singing and louder still the throbbing accompaniment until the wands seem full of uncouth sounds and gruans while the terrified audience crouch down in their blankets and rabbitskins as the lodge commences to sway to and fro as if it also were imbued with life and now all sound and movement ceases and the inmate of the lodge is heard consulting in an unknown language with the spirits again the lodge sways drunkenly to and fro again the drum throbs then once again silence A small voice thin done coming apparently from the sky is heard in converse with the conjurer still in an unknown tongue questions are apparently asked and answersd until the spirit voice gradually dies away Once again the woods resound with the unearthly grunns and cries accompanied by the echo of the drum and the song of the medicine man until the lodge ceases to sway and totter from side to side and the conjurer bathed in perspiration staggers into the open and makes known in the fearful crowd around him the intelligence received from the spirits whom all heard him converse with

So much for the Indian's power of ventriloquism yet even in the Indians theology there is much that is strange and unexplainable to the unbelieving white man

Amongst the slightly better organized Ojibways of the South East, the various medicine men are all members of a grand medicine society known as the Meawiwin which was a powerful organization which largely controlled the movements of the tribe

This then constitutes the religion of the Pagan Ojibway who far from ever shipping a Supreme Being placates even the spirits of the rapids with offerings of tobacco cast into the waters and bears not the slightest resemblance to the poetical theology of the Indian of Longfellow or Schoolcraft

And now for a glimpse into their social life and customs During the winter there was hardly any social intercourse each wigwam containing one or two families being separated from ten to twenty miles from the hut of their nearest neighbor in perfects of the greatest plenty when one hunter would have been lucky enough to kill three or four moose all the neighbors would be called upon to share the spoils Then would follow a successive round of days and nights of continual feasting and eating and all would be hilarity while the hunters smiled around the wigwam in some what inelegant positions smoking their small stone headed pipes and bartering one another with (more or less) endless jests and stories

Tiring of this means of recreation one of the Indians after warming a tambourine shaped drum at the fire and after one or two preliminary taps would commence lustily singing while all accompany the time on the drum with the swinging of their shoulders the singer interspersing his song with occasional witticisms which would never fail to evoke roars of laughter

The last bone having been scraped the guests would return to their homes probably with the knowledge that they would not have another meal until they were successful in searing some rabbits or shooting some game Amongst the Ojibways the work was evenly divided amongst the men and women As amongst ourselves the man supplied the food while the woman attended to the domestic arrangements which meant visiting the rabbit snares and fish nets and cutting fire wood and boughs to carpet the wigwam carrying the water attending to the cooking—not a particularly onerous occupation—and making and manufacturing rabbit-skin robes and clothing mending her hunter's moccasins and lacing his snow-shoes When

travelling she would undoubtedly carry the greater part of her home and household furniture upon her back but then she had a broad and well developed back and her lord and master was probably a mile in advance in pursuit of game with which to furnish the next meal

(It was the custom when a girl reached puberty to provide her with an individual platter spoon knife and drinking utensil and to compel her to live entirely alone and in seclusion on some rocky promontory or cave in the woods for two or three weeks her return to the hand being the signal that she was in the matrimonial market)

Amongst a people so wayward even from infancy and never corrected it could hardly be expected that they would develop a strict moral code They were an elemental people and swayed almost wholly by their desires and needless to say there was no double code of moral ethics hence the youth of both sexes was free as very considerable license In many cases a more attractive girl contracting what may be termed two or three experimental marriages before she finally settled down to a life and old age of drudgery Polygamy was and still is practiced though only the more capable hunters were able to adorn their wigwams with more than one or two of the fair sex

The marriage ceremony was not at all imposing and usually constituted of a present or presents to the parents or brothers of the girl followed possibly by a feast and a dance around the inside of a specially prepared elongated wigwam having a fire at both ends the orchestra being composed of three or four howling hunters beating upon tom toms

Each band of Ojibways is split up into clans though little recognition is given to these by the Northern Ojibways the clans are characterized by animal totemic names such as the Loon Kingfisher Beaver etc. descent being reckoned by the father amongst the Southern Ojibways nearer the source of culture marriage having to take place outside the clan in other words a man with a Loon totem could not marry a girl of a Loon totem but a woman of another clan a Kingfisher or Beaver for instance The idea of avoiding close marriage appears to be the real basis for clan exogamy The Totem (Ndodem) seems to be regarded as an emblem which designates the group and of which members have the same pride as the British of the Lion and the Americans of the Eagle The totemic nickname probably originated from the abundance of some particular class of animal in the old hunting territories which later became a mark of identity for the proprietors

The totemic system however only seems to have been thoroughly developed amongst the Iroquois where it being properly observed prevented intermarriage and helped to hold the organization together making the Federation of the Five Nations a real and lasting thing

The marriage ties could be dissolved with as much ease and even less ceremony than they were consumated

Love charms and love medicine were used by the younger people in cases of unsuccessful love making

Much has been written and credulously believed of the Indian character a counterfeit image has been tricked out which might seek in vain for its likeness anywhere upon the face of the earth

The shadows of his wilderness home and his own stoical reserve in the presence of a stranger has made the Indian a mystery and surrounded him with a glamour of romance

The Indian character is a mass of contradictions At once proud and distant yet at the same time he will beg for a drink of whiskey or receive with every mark of pleasure the leavings of a meal handed him by a traveller

The inordinate pride of an Indian sets language at defiance and he hates the very thought of coercion a wild love of liberty and intolerance of control are the basis of his character

He throws over all feelings a veil of iron self-control in the presence of strangers yet around his own campfire this reserve is to a large extent discarded like a mask

He does not desire to learn the arts

of civilization yet the stern unchanging features of his mind cannot but excite one's admiration from their very immutability.

I have remarked earlier in this discourse that the Ojibways were not exempt from fighting before yet even so they were forced to do a considerable amount of fighting to hold the sterile arctic wilderness that was their home. From the earliest times the Eastern Ojibways was of his wa with the Iroquois who every spring without fail as soon as the rivers opened up sent out their raiders.

These unifying warriors whose villages and hunting grounds were with in the present state of New York, and who in their palmiest days probably did not exceed two thousand warriors covered one-third of the continent of North America with their war parties so that the Ojibway placed as he was could not expect in any encounter with them. Amongst the Long Lake Band of Ojibways living barely two hundred miles from Port Arthur the older men still have vivid recollections of stories handed down from father to son of the incursions of these vindictive warriors and quite out in the bay islands and points from which the Iroquois pounced on them as they paddled by in their canoes or where they in turn surprised ambushed bands of Fire Nation warriors. Again their traditions tell of their long summer trips with furs by canoe to Montreal prior to their having dealings with the North West and Hudson's Bay companies of their being pounced upon by the Iroquois whom they almost always defeated (sic) and of the Iroquois devouring the prisoners a practice which it is known the Iroquois of one time resorted to. So that even the most inland of the Ojibway could never feel absolutely secure from the incursion of enemies. At the coming of the white man the Assiniboins a branch of the warlike Sioux occupied the country extending westward from the head of Lake Superior. Gradually the western Ojibways drove the Assiniboins westward onto the Manitoba plains while they in their turn held the country that they had dispossessed their enemies of until they finally extended their territory as far west as the Turtle Mountains. Evidence is seen to this day of the effect of the continuous contact with enemies of the Western Ojibways who are ever yet intractable haughty and of a troublesome and vindictive nature I am referring to the Indians of the Rainy River district west. The Northern Ojibway remain a quiet pleasure living and tractable people.

The Ojibway first came into historical prominence in the Indian War that followed the conquest of the French on Canada and the occupation by the British of the chain of frontier posts.

Repelled by the haughty and arrogant attitude of the British and incensed by Pontiac (whose mother was of Ojibway and father an Ottawa), the associated Ojibway, Ottawa and Pottawatomie tribes in June 1763 simultaneously fell upon the chain of frontier posts connecting the West with the East, St Joseph Ouiatenon Green Bay Michilimackinac Detroit Niagara Presque Isle Le Boeuf Venango, and Fort Pitt, were all attacked and all fell with the exception of Fort Pitt and Detroit. Detroit was then surrounded by the hands of hostile Indians who laid siege to the fort for a year and a half. Peace finally being concluded at Fort Quatenon with George Croghan, Sir William Johnson's representative in August 27th 1764. This was one of the most destructive of wars between the white and Indian races as the temporary success that Pontiac met with caused most of the southern tribes of the Ohio to join his standard, save the Iroquois showing a strong disposition to swing over from their allegiance with the British to the side of their erstwhile Indian enemies only the strong controlling influence of Sir William Johnson the first appointed Indian Agent succeeded in preventing them from doing so.

Pontiac himself was murdered by a Kaskakia Indian at the instigation of an English trader named Williamson at St Louis five years after his defeat.

The Ojibway again fought in 1812 but this time on the side of the Brit-

ish under Brock and that renowned Shawanee chieftain Tecumseh

Not again until 1914 did the Ojibway appear upon the page of history this time again in arms fighting on foreign soil amongst strangers against the unspeakable Hun to uphold the allied cause and our own civilization

And now to return to the everyday life of the Indian

A little over a hundred years ago the North West Company operating from Montreal gradually extended its fur trading operations via Fort William to the plains and forests of Manitoba and Saskatchewan thus cutting off a lot of the tradeau trade from the Hudson's Bay Company who still remained slumbering around the Bay The effect of the inroads of the North West Company was immediately felt, and they at last though not before being forced to do so this company awoke and commenced feverishly pushing its posts and outposts inland all along the large rivers and streams up the Northern and Western Canada from Hudson's Bay to the Rocky Mountains was dotted with these posts The company and the North West amalgamating placed practically all the Indians in Canada with a well outfitted trading post within a few days paddle of their wigwams These posts were generally situated on the large lakes which were the headquarters of the different bands Brigades of canoes and boats manned by Indian and French voyageurs made yearly trips with the season's returns of furs to the company's depots returning with the season's trading goods

This then brings us to the present day

Every year in the early fall all the tadians of each band will assemble about the same time at the Hudson's Bay Company's post on the lake which happens to be the headquarters of the band where erecting their canvas tents and birch bark wigwams they will remain each hunter waiting his turn to receive his fall outfit or advances

Each individual Indian is known to the trader his capability as a hunter his reliability in the matter of payment of goods advanced him on credit the size and requirements of his family and the length of time that will expire before he will be able to bring in furs to trade On the above basis the trader will advance him goods on credit amounting probably to from $100.00 to $300.00 In this manner every Indian receives an outfit of food warm clothing traps blankets etc. after which the wigwams and tents dogs squaws blankets and greasy children are all bundled into the small birch canoe and the different bands and families commence their tour to ten days journey to their individual hunting grounds

The number of canoes soon dwindles as some of them turn up the different streams and rivers until one or two are left and then these too arrive at their destination On the north shore of a small but deep lake well stocked with fish the wigwam is erected nets are set in the lake rabbit snares in the woods and preparations are made for the winter Soon the surface of the lake is frozen thick and the whole surrounding landscape is covered in a deep mantle of white a barely perceptible white feather of smoke against the still blue sky marking the location of the wigwam For days at a time the Indian hunter accompanied by his son traverse the woods north and south east and west looking for signs setting their traps and despatching the fur bearing animals that he occasionally finds in his trap At last he kills two moose so decides to return to his wigwam where arriving he makes known the good news The moose are heavier than his house and household equipment so he decides to move to the spot where the slaughtered moose lie The wigwam is soon taken down and the goods being packed on tobogganes and on the backs of his wife and daughter they proceed on their way and have soon re-established themselves on a small stream close to where the carcasses lay

The night has just fallen and the inside of the bark wigwam is suffused with a ruddy glow from the bright fire burning in the centre suddenly the dogs commence to bark all

listen and then they hear the distant tinkle of bells—welcome sounds—these must be the dog teams from the post with food and trading supplies. The sound comes closer and out of the darkness a long black snake-like shadow emerges followed by another. They are dog teams sure enough and the arriving dogs scenting their fellows suddenly go crazy as giving tongue to a medley of barks and cries they rush for the wigwam and pounce upon the Indian dogs who however quickly elude them.

Soon the dogs are chained, the toboggans unpacked and stood against adjourning trees and the goods carried into the wigwam. The two Indian dog drivers and the trail breaker enter the wigwam and after shaking hands with the inmates squat cross-legged on the carpet of evergreen boughs which covers the floor of the lodge. A gift of flour pork, tobacco, tea and sugar is given to the hunter by the Indian who is in charge of the trading expedition and all proceed to smoke while the squaws engage themselves in preparing food for themselves and their guests. Soon all the male inmates are busy discussing a meal of moose-meat, fish and bannock accompanied by copious draughts of steaming tea, while the women folk, as etiquette demands, await their turn to eat until after the men have completed their repast each Indian making it a point to eat abundantly the whole of the proceeds helping given him.

Everyone has eaten the guide proceeds to build a fire outside and to cook tea for the dogs while the Indian trader opens up his goods on the floor of the wigwam. The hunters produce their furs which are valued by the trader who after collecting a portion of the advances given these Indians in the fall then permits them to barter the balance still owing to them.

The trading operations having been concluded the dogs fed and current topics of interest having been discussed all roll themselves up in their rabbit skin robes with their feet towards the fireplace and are soon wrapped in slumber.

Before daylight all are awake and in a short time food has been partaken of, the toboggans are loaded the dogs harnessed and slippegs their feet into their snow-shoes, the drivers with their teams depart following the trail of the guide for the next Indian camp, perhaps twenty or thirty miles away.

Spring at last arrives and the hunter and his family again move to the narrows in a lake where two other families are also camped.

Owing to the current here the ice soon disappears and soon are heard the cries of the ducks, geese and other wild fowl speeding north. Frequently they alight on this stretch of open water and as surely a number of them fall to the guns of the alert Ojibways. Finally the lakes, creeks and rivers are all open and snow and ice are almost a thing of the past. Some of the hunters are busy building themselves new canoes and others in their birch barks scour the surrounding lakes and streams. Ducks and wild fowl are plentiful and muskrats are killed in profusion along the grassy creeks, now an otter, now a beaver falls to their guns, and not infrequently a lone black bear adds to their accumulating store of pelts.

Wabigoon Gisis—the month of June—arriving, hustle a season being over preparations for a visit to the post are made and in a short time all embark their canoes well loaded with the proceeds of their spring hunts. Camping at night on the shore of a lake or river and setting their fish nets the journey is slowly accomplished but at last debouching from the mouth of a river they see on a rocky promontory across the lake the whitewashed buildings of the post. Each family have their regular camping ground out far from the post and here once more the tents and wigwams are erected. Soon the wigwam is filled with visiting friends and relatives who have arrived earlier and who are camped a short distance away.

The next day the hunters accompanied by their families repair to the trading post, where they are all made welcome and presented with tobacco, flour and tea. The furs are produced

valued by the trader debts are paid and then follows an orgy of shopping the hunters, squaws and children all take their turn at trading until the furs have been bartered in their entirety The store is full of Indians of both sexes and all sizes some standing and many squatting on the floor smoking The store is a general meeting place where new arrivals greet friends whom they last saw nine months before This is the great social event of the year and every few hours canoes of Indians are espied crossing the lake, some coming to the post others to their camping grounds first to erect their dwellings Here the Indians all remain the greater part of the summer fishing and hunting means for a subsistance The next great event of the summer is the arrival of the Indian Agent to pay the treaty money, when the women and children in the glory of their recently purchased and somewhat gaudy apparel each receive at his hands, their annual payment of four dollars per head

The arrival of the Agent is received with numerous and intermittent volleys of gun-fire by the Indians and from then on until his departure dances and feasting are the order of the day

Soon fall comes around again and once more the Indian receives his outfit from the trader and returns to his distant hunting ground.

The Indian of today clad in the woodscript garments of the whites is no Indian yet at heart yet shorn of all that is picturesque which made him so interesting

The effects of civilization appear differently in the various bands Most of the old customs are gradually breaking down yet the most devout Indian Catholic believes in his heart in witchcraft and the power of a man he injures to do him evil.

The Roman Catholic religion is peculiarly suitable to his temperament, as very wisely the Jesuit Fathers permit him to remain as his forefather was a child of nature and do not attempt to civilize him beyond a certain point.

Education beyond a certain point seems harmful rather than otherwise though a mild course of education is helpful in teaching him personal cleanliness and also to read and write in his own language A knowledge of the English language is also becoming more necessary to the Northern Indian as civilization encroaches in enabling him to when necessary work on the railroads and to engage in guiding tourists

Beyond this the Ojibway Indian does not require training, as even though his mind were further developed he would have few opportunities of employing his knowledge

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The Thunder Bay Historical Society

Forty Second Report

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The Thunder Bay Historical Society

TENTH ANNUAL REPORT

The Virginia Dog Protection Society

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Annual Address, 1879

THE RIGHT HON. LORD ROSSE, K.P., D.C.L., LL.D., F.R.S., PRESIDENT.

Read November 10th, 1879.

GENTLEMEN,—Before I enter upon the duty which I have to perform, I must express my regret that the state of my health has prevented me from attending the meetings of the Council and Academy during the past year, and my thanks to the Vice-Presidents for the kindness with which they have undertaken the duties which I was unable to perform.

I have also to express my thanks to the Council for the kindness with which they have granted me the leave of absence which I have required, and to the Academy for the confidence which they have shown in me by re-electing me to the Presidency.

I have to report the loss by death of the following Members:—

Ordinary Members.—Rev. Dr. Graves, Rev. Dr. Haughton, Rev. Dr. Jellett, Rev. Dr. Lloyd, Rev. Dr. Salmon, Rev. Dr. Stokes, Rev. Dr. Todhunter, Rev. Dr. Wilson, Rev. Dr. Wright, Rev. Dr. Young, Rev. Dr. Zuill, Rev. Dr. Zuill, Rev. Dr. Zuill

Secretary-Treasurer's Report

The Left and Labour in 1914

The Treaties of Peace, Alliance, and Trade between Portugal and the United Netherlands

June 1669

Printed by Thomas Newcomb, and Henry Hills, Printers to His Most Excellent Majesty. 1669.

The Treaty of Peace, Alliance, and Trade between Portugal and the United Netherlands. ... 1

The Articles of Peace, Alliance, and Trade between Portugal and the United Netherlands. ... 3

The Articles of Peace, Alliance, and Trade between Portugal and the United Netherlands. ... 5

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